

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., September 12, 1929

NEW SERIES
VOLUME XXXI. No. 37

RECEIPTS FOR THE B. B. I. TO SEPT. 6, 1929

Amount received for Baptist Bible Institute.....	\$11,705.81
Expenses to the State Board office.....	52.92
Remitted to Institute by churches and Board office.....	\$11,652.89

The debt of the Foreign Mission Board on Jan. 1, 1928 was \$1,145,729.74. It has been reduced to \$787,526.37 as of Sept. 1, 1929.

Brother Joe Canzoneri is singing in a revival meeting with Pastor Lambright at Kingston, Tenn., Sept. 8-20. He could be reached by wire for a meeting Sept. 22-Oct. 4.

Miss Gladys Smith of Brookhaven and Mr. Bela Udvanorki of Budapest, Hungary, were married Sunday, Sept. 8. She is a graduate of the Woman's College and has been a student in the Louisville Training School. He is son of the president of the Baptist Seminary in Budapest and a student in the Louisville Seminary.

The contributions to Foreign Missions from all the states in the Southern Baptist Convention for the part three months amounted to \$175,515.62 as compared with \$185,029.98 for the same period last year. The contributions from Mississippi was \$6,853.68 as compared with \$7,823.65 for the same three months last year.

Mr. and Mrs. Wm. Lowrey Cooper are now a part of the regular working force of Calvary Church in Jackson, he being employed as Educational Director and assistant to Dr. H. M. King. He has been in similar work with the Dauphin Way Baptist Church in Mobile, from which he was reluctantly released. He is the son of Dr. and Mrs. W. R. Cooper of Drew, and his wife the daughter of Rev. and Mrs. Tom Tomlinson of Jackson.

On our desk is a copy of the new booklet by Rev. G. W. Riley of Clinton, entitled "A Stack Pole Bible Reading Study for Bible Students", into which we have looked with much interest. It is a part of the fruitage of many years ministry as a pastor and evangelist. The nature of the studies will be seen from these chapter heads: 1. What Baptists Believe; 2. Final Perseverance; 3. The Blood; 4. The Holy Spirit; 5. Gospel Music; 6. Prayer; 7. Faith; 8. Religion of Giving. It can be had from the author at 35c a copy.

On Wednesday night, Sept. 4, at Griffith Memorial Church in Jackson, Brother J. W. Lowry was ordained to the ministry. The examining council consisted of Pastors D. A. McCall, W. A. Hewitt and Tom Tomlinson of Jackson and Brethren W. H. Smith and U. S. Jackson. The presbytery were much pleased with the candidate's faith in and knowledge of the Word. Brother Lowry has children already in Christian service. The committee and church voted unanimously for his ordination. W. H. Smith led the devotional service. N. S. Jackson led the ordaining prayer. The charge to the candidate was by Dr. Hewitt; prayer by Brother Tomlinson and the benediction by Brother Lowry. His friends look for large usefulness in this new accession to the ministry.

MATTERS EDUCATIONAL

Something needs to be said with reference to the educational situation of Mississippi Baptists and the plans developing for putting the colleges on a safer financial basis. It will be recalled that some six years ago at Grenada the Convention underwrote and authorized a bond issue of \$250,000 to standardize Mississippi College. At later sessions somewhat similar action was taken with reference to Blue Mountain College and Mississippi Woman's College. These latter two colleges themselves raised \$200,000 each for endowment the Convention issuing bonds for \$100,000 each. These with other obligations have been met as due, but it has necessitated the Education Commission going into debt at the bank about \$85,000. The Convention likewise guaranteed to Blue Mountain College and the Woman's College \$10,000 each annually on their income that they might remain standardized. Clarke College was also guaranteed \$5,000 annually. These constitute large obligations and they have been handled with good business ability.

An effort was made at the last State Convention to provide for this indebtedness at the bank. But the matter was finally left to the judgment of the Education Commission and the Executive Committee of the Convention Board. They were authorized if it seemed necessary to project a financial campaign to meet the needs. Three meetings of these bodies have been held and at least three plans of campaign proposed. The last meeting was held in Jackson, Friday, Sept. 6. A very large number of leading and representative Baptists interested in education were present, including officials of the colleges and their boards of trustees.

A plan for meeting the emergency needs of the Education Commission was outlined by Dr. Gunter and discussed all day and well into the night. The seriousness of the situation was evident to all. Beside the bonded indebtedness, which now amounts to something over \$300,000, it developed that there are debts on the colleges individually. On the two women's colleges a total of some \$80,000; on Clarke College of over \$20,000 and on Mississippi College and the Alumni Association over \$300,000. Not all of these are pressing. But some of them are, and the problem is to meet the immediate needs.

To do this it was decided that an Education Campaign be put on from October first to February first to raise an emergency fund of \$300,000. The items in this sum include something for each of the colleges, and may be had by inquiring of Dr. Gunter. They will be published in detail later. But the first item is the payment of the maturing bonds and interest, \$45,000. The second item is the amount due the colleges necessary to standardization, now \$9,500. The third item is the note at the bank or such part of it as necessary. Then comes the other items of indebtedness on the colleges.

The 24th of November is set apart as the day for special offerings, and Dr. J. N. McMillin of Louisville has been asked to have charge of the campaign beginning Oct. 1st. He has the matter under consideration.

Brother A. J. Cooper will have charge of the singing in a meeting next week with Roxie Church. W. A. Greene is the much loved pastor of this church.

Dr. N. A. Moore, a Mississippian, becomes head of the Bible Department in Jonesboro College in Arkansas. His wife, an alumnus of Blue Mountain College, is Dean of Women.

The first week of the Rankin Texas meeting resulted in 25 additions, most of them by baptism. This is a purely western section and is undeveloped, religiously. Our meeting at Oak Ridge, Mo., was wonderful.—W. F. Frazier, So. Side Sta., Springfield, Mo.

The church at Moorhead dedicated their new building on last Sunday, Dr. R. B. Gunter preaching the dedicatory sermon. Pastor J. H. Hooks and his people deserve great credit for putting over this worthy enterprise, which sets forward the work wonderfully. The building is an honor to the town, and makes provision for all departments of the work. The editor was privileged to go through the building recently and found it a thing of beauty.

A short note from Brother W. Eugene Sallee, written on the steamer crossing the Pacific says, "We are on our way back to China after three months' rest in the homeland. Never have we felt more keenly the need of the support of all praying people". Their home will be at Kaifeng, Honan, China. Brother Sallee has written a brief tract entitled "Pray For Me", which is published by the Foreign Mission Board of Richmond, Va., and may be had from that Board free of cost to any who ask for it. We believe the people would read it and the cause greatly helped if the pastors will get it for them.

Next Sunday (Sept. 15) is State Mission Day in our Sunday Schools and churches. The ability of Mississippi Baptists to evangelize the destitute places in the state will be shown by the results of this day's work. That there are multitudes of unsaved people in our state is shown by the figures previously published in the Record, and in the literature sent by the Board through the mails. Every saved man wants every other man saved and is willing to help in saving him. Besides this the work of State Missions includes training people for service and enlisting them in service. The various departments of the Board's work provide for all this. Our organization has been developed to a high degree, and is a source of pride and satisfaction to us all. State Missions shares with other objects in the receipts of the cooperative program. But the percentage allotted to State Missions does not enable the Board to meet all its obligations and press the work adequately. So that like many other departments of the work, State Missions is given a special day in the year for setting forth its claims and making its appeal for support. Sunday, September the fifteenth, next Sunday is the day for this purpose, authorized by the Convention and advocated by the Board. If you believe in saving and training the souls and lives of men and women, boys and girls, in Mississippi, then you may express your love for souls by your offering next Sunday. "The love of Christ constraineth us".

FROM PIKES PEAK TO THE PACIFIC

III. Indians at Taos Pueblo

By John J. Lipsey

The town of Taos, N. M., is small for its age. No one knows certainly when the Indians began to live in or near Taos. But the Spaniards built a church there for the Indians in 1630. When was 1630? Well, Jamestown, Va., was founded in 1607. The well-known Pilgrim fathers landed at Plymouth Rock in 1623. That's how long ago it was. And the Spaniards were in Taos some time before they built the church.

The name of the town was given it by the first Spanish governor, who called it after his own patron saint and birthplace, El Pueblo Nuevo del San Fernando de Taos. The names of towns which the Spaniards founded were often more magnificent than the towns themselves. (See also the original names of Santa Fe and Albuquerque. This, it seems to me, was a good idea. It gave the inhabitants a choice of several names. The inhabitants of the present New City of Saint Ferdinand of Taos have chosen the short but hard to pronounce "Taos".

The present town of Taos, though small, has many aspects: Here are the homes of Indians, Mexicans, pioneers, ranchmen, cowboys, sheepherders, business men, and artists. To the artists, a somewhat peculiar people, must go most of the credit for preserving the ancient dwellings, customs and "atmosphere". For they recognized the beauty of these things, fast fading before modern progress, and worked to preserve the beauty and got others to help them. Taos will never be, except in comfort, a modern town if the artists continue to have their way.

So the old buildings have been preserved and restored, and new buildings of all sorts are generally of Indian or Spanish-American architecture. So carefully has this been done that it is difficult to distinguish the old from the new. Adobe shows its age but little. Sometimes there are strange contrasts, though. The Don Fernando Hotel is externally like a great Indian Pueblo but is luxurious within. The Taos Hotel in a sign is labeled "Modern" but does not look it from without, having the appearance of something that President Zachary Taylor might have slept in.

The Indians (to take up the aspects in order) are really a part of Taos but they live in a village of their own, called Taos Pueblo, about two miles from the plaza. There are about 800 of these Indians and they live in about eight houses. I made photographs of the two sides of the village and I can count fewer houses than that. The Pueblo Indians, to which tribe these inhabitants belong, are said to have built the first apartment houses in America. For these pueblos are just that—apartment houses. And here they live in much the same fashion as they lived when Columbus first left Spain.

We got to the village by a rough and narrow road like that I have seen in Mississippi canebrakes. This road is travelled daily by many cars from all over the United States. It winds through meadows lush with alfalfa, grain and vegetables. This is one of the driest of climates, but the Indians knew how to irrigate long before white men came.

A small stream, Taos Pueblo River (In Mississippi it would be a creek), divides the village into halves. On each side of the stream, and at a little distance from it, rise two buildings of six stories, built of poles and adobe. There are a few smaller buildings and an adobe church. Where we came into the boundaries of the village the stream widened and there on the bank was a woman, kneeling, every part of her body but face and hands draped with clothing. She was washing clothes by beating them, in a sack, against the stones in the water.

With some difficulty we located the Indian governor's house, to which we had been told to go to secure permission to go about the village and

take pictures. The house of the governor was not a distinguished place, but its semi-darkness and coolness were delightful after the bombardment of the unrelenting sun outside. We signed a register, paid a fee of 25 cents each, and were furnished an Indian guide.

While we stood here I spoke to a medium-sized dog, of no special character, who stood in the door. He was friendly, but when a tiny brown child came around the corner the dog cringed and crept away. The child carried no stick and paid no attention to the dog, but I drew my own conclusion as to how Indians treat dogs.

It is always possible to tell an adult Pueblo Indian by his or her dress. The women wear white deerskin boots which reach almost to the knees. They make these themselves. They have over their heads or shoulders a plain black scarf. Other items of dress are not uniform, but so far as I observed the boots and scarves are uniform. Their hair may be bobbed or long.

The men's hair is always long and plaited and bound with thongs into a rope. No matter in what duty the men engage they carry a blanket or a white sheet. I heard several explanations of the white sheet business, but the best is that the Spaniards rewarded the most faithful by making them chiefs and gave them white sheets to wear as symbols of their nobility. The custom seems to survive in the appointment each year of a certain number of the tribe who receive and are entitled to wear the sheet. Even this explanation is strange, for I saw a sporty buck dressed in whipcord riding breeches and polished boots who wore a sheet knotted at his waist; and I saw a common laboring Indian dressed in shirt and pants and a sheet that had once been white. The blanket may be worn about waist, shoulders or head, as the weather indicates. I saw no hats worn.

The dress of the Indian children is not especially characteristic but is not without sense, consisting as it does of a single brief shirt.

Our guide's name was Juan de Concha (John Shell). He wore shirt, pants and moccasins, and a white sheet draped over his head and shoulders. He spoke excellent English and was courteous and dignified. All of the Pueblo Indians are said to be intelligent and industrious. He told us that we might take all the pictures of the pueblo dwellings we liked, but not to take any of the Indians without getting the consent of the Indians to be photographed. I asked how much we should give them for this privilege. He said about a quarter for grown ones and ten cents for children. Infants began to cluster around, when I opened my kodak, and to chorus: "Ten cents! Ten cents!" The time has past when you can shoot Indians for nothing.

The guide showed us the ruins of the church built in 1630 and destroyed in 1847. I asked why it was burned. It was burned, he said, during an attack which American soldiers made on the village after the Indians had killed the governor. He looked me so straight in the eye that I mumbled something to the effect that perhaps the Indians should not now be blamed. I did not want my blood to be on that Indian guide's hands.

The style of the pueblo dwellings is familiar to almost everyone now. There was, I believe, no preconceived plan in the building of these. When a young buck married a girl, they built onto or above the house of the girl's mama (for descent is through the female line among these people, and the wife is the nominal head of the family, though this does not mean that the women govern the tribe). So, gradually these enormous six-storied houses were built, terraced like a modern sky-scraper. The doors are low and narrow and there are a few windows. Entrance to many of the apartments must be gained by climbing ladders.

We were allowed to go into a few of the ground floor apartments, which were clean and cool, plastered in white or colors and furnished with modern beds covered with bright Indian and Montgomery-

Ward blankets. There are at least two painters. One of these sold Indian portraits; the other was making tiny and delicate oil-paintings of the dwellings. In one of the apartments a beautiful boy of about seven years did the characteristic Pueblo hoop dance in a costume of leather and feathers and beads which must have cost someone months of labor. I took a picture of him and his father, the painter. In the background is one of the out-door ovens, quite similar to the ones used by the Italians at Independence, La. These ovens are shaped like half of a very large egg, have one opening. In these a big fire is built. When the fire has burned out, the coals and ashes are removed, and food is put in to cook with the hot walls.

An eminent physician has assured me that if people lived in sunlight there would be no colds. I saw here children who live in the most intense sunlight I have ever seen. Many of these had running noses; some bad coughs.

The present church at the Indian village is neither old nor new. It is of adobe and in keeping with the other buildings. A French priest is now pastor there, the guide said. He displayed no enthusiasm about the Catholic religion. The Indians are nominally Catholics. They are, I suspect, actually pagans. Every year, in September, they stage quite solemnly their religious dances which have nothing to do with Christianity. In the center of the village two poles protrude from a great underground cistern which is the kiva or men's club-house. Some say the kiva is a sort of temple to the Indian's own gods. No white man knows surely what now goes on in the kiva. They only know that in the prehistoric kivas have been found relics which make it certain that the old kivas were temples of worship.

Half-hidden in the folds of the hills above the Indian village are the government's Indian school and hospital. The Indians must be good pupils, for those I talked to spoke good English and seemed as well-educated as white people. But I doubt that much change has been made in their religion.

We left the Indian village at about noon, thinking we had seen the last of it. But that evening we felt drawn to it again, and returned about sunset. Except for the shrieking of a few playing children, the village was in silence, though there were many persons visible. On the riverbank, fishing men were seated, wrapped in white garments from head to foot. On the flat and terraced roofs at the left, figures of men and women stood still and black against the painted sunset. On the roofs at the right more stolid watchers stood and gazed toward the setting sun, their copper faces and gaudy blankets brightened and blended by the sun's last rays. In the costumes and attitudes of the fishermen and the watchers on the flat housetops there was more than a reminder of Bible pictures.

As slowly and as quietly as I could, I drove the car past a group of four who were seated on a bench against a wall. They did not even turn their eyes toward us. The man, the woman and the two children faced the sunset, silent, motionless, gazing steadily at the multi-colored but fading western sky. It was as if a Hebrew family of the time of Samuel had been posed to make a picture for a color-printed Sunday School card.

All of the Indians I saw were gazing toward the disappearing sun. They may have been only admiring the sunset. But I think they were worshipping.

Brookhaven Baptists are planning a revival to be held in their church in the early fall, with the pastor, Rev. A. F. Crittendon, preaching. A leader of the singing will be employed.

A change has been made in the place of meeting of the Hinds-Warren Association. It will not be held at Pocahontas, as arranged, but at Clinton. The time of meeting is Thursday following the second Sunday in October.

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Housetop and Inner Chamber

It is said that the Siamese twins were inseparably bound together, that any effort to sever them would result fatally. There are also some New Jerusalem twins you may have heard about: Faith and Works. James says they are inseparable, that faith without works is dead. What God has joined together let not man put asunder.

Henry Ford said, "If booze ever comes back to the United States, I am through with manufacturing. I would not be bothered with the problem of handling over 200,000 men and trying to pay them wages which the saloons would take away from them. I wouldn't be interested in putting automobiles in the hands of a generation soggy with drink."

Rev. Horatio Mitchell conducted a gracious revival at New Zion Church, six miles west of Monticello, the pastor starting the meeting Sunday, Aug. 25. Bro. Mitchell came to us Monday and continued through Thursday night with much interest. Church revived and one addition. The church invited Bro. Mitchell back next year. His messages were safe and sound.

—G. L. Stockstill, Pastor.

The publishers of Moffatt's Translation of the Bible say, "He has made the Bible an open book. It is written in the language of today". The editor has found much help in reading it. There are defects in it, as we see it. But no man can read it without being stirred to think. We are still offering a copy of this \$5.00 Bible to any one who sends us five new subscriptions to the Record with \$10.00.

Dr. William E. Denham, who has been pastor of the Carrollton Avenue Baptist Church for the past eight years and also who had charge of the Old Testament at the Bible Institute, resigned both places last Sunday to accept the pastorate of the Euclid Avenue Baptist Church of St. Louis, Mo. Dr. Denham will take charge of his new work in St. Louis Sunday, Sept. 8th. Dr. Denham was one of the first teachers to get on the ground floor after the Baptist Bible Institute was organized here.—S. G. Keadle.

The editor got back from his vacation last week in time to have a word to say through the Record. He had a strenuous season of rest, traveling over 8,000 miles, and finding the days full of interesting activities. He is the more fit for this experience and glad to be back at the office and in attendance on the associations. The good hand of God has been upon him and all those whom he daily carries in his heart, for which he is profoundly grateful. "To the work, to the work; we are servants of God".

More than we can say do we regret the going of Dr. W. E. Denham from the Baptist Bible Institute in New Orleans. But his heart turns to the pastorate again and he answers the call to a good church in St. Louis. Many times the teachers in our theological schools remain at a personal sacrifice financially and sentimentally, decline calls to large churches and continue their work of teaching, for which no adequate appreciation is shown. Dr. Denham feels that he is following the call of duty and we bid him God-speed in his new field. He is a great teacher and a great preacher, and the church is fortunate whose pastorate he accepts.

One of the most successful meetings ever held in this old church was held in the Hermanville Baptist Church the week of August 18-23, with Pastor J. W. Gray leading the singing and Brother D. L. Hill of Ackerman doing the preaching. In the very beginning Brother Hill was received

with warmest appreciation, and had large audiences for this small church at each of the services. There were 52 additions, and 22 of these for baptism. The Sunday School has increased materially within the past few weeks, and while the goal has been 100 for several weeks the highest point yet reached was 96.

The Biblical Recorder says of one who served faithfully as pastor in our state: Rev. A. F. O'Kelly, pastor of the Baptist Church at Denmark, has been for the last few Sundays supplying for Rev. C. H. Mount at the Augusta Road Baptist Church, Greenville, and with his family has been spending some days in Greenville. The congregations at Augusta Road have greatly rejoiced in his thoughtful ministry. Brother O'Kelly's pastorate at Denmark has now extended through five years and has in every way been a blessing to the church and community. During these years he himself has conducted every meeting held in his church, and the membership has grown from 311 to 420.

Science Hill: We have just closed a good meeting in which Brother E. N. Wilkinson, Columbia, Miss., did the preaching and Mr. Ray F. Dykes led the singing. Brother Wilkinson brought some messages filled with the Spirit. He preaches to please God. Always he preaches a soul winning sermon. It would be hard to find a preacher who would do more personal work than Brother Wilkinson. This was Brother Wilkinson and Mr. Dykes' second meeting to hold at this place. Last summer a large number of unsaved people were brought into the Kingdom under the influence of these two men of God, and this summer a large number was added unto the Lord. Any church or pastor who wants a preacher who preaches the truth will find him in E. N. Wilkinson.—William P. Davis, Pastor.

Antioch, Warren County: The pastor did the preaching. This was his second meeting to hold at this place. There was no "big stir" in the meeting, but a gentle working of the Spirit. The people prepared for the meeting by prayer and re-painting the church building. Everything was in readiness when the pastor arrived to begin the meeting. Brother Ray F. Dykes had charge of the song services. His work was appreciated by the people. He is a good song director and soloist. He has the soul winning spirit in all of his singing. Antioch is a live wire in Warren County. The Sunday School and W. M. U. function nicely. The church responds to the work of the Baptist program. Ninety per cent of the members read The Baptist Record. The W. M. U. clothes a little boy at the Orphanage. Pray that we may do more for the Lord to spread His love over Warren County.—William P. Davis, Pastor.

We have just closed the meeting at Wallerville with some five or six for baptism and a few by letter. Brother S. V. Gullett is the popular pastor of this church. The church has a large membership and a splendid community and the church house will seat a large number and it was well filled throughout the meeting with many on the outside and those on the outside as orderly as those on the inside. They are preparing to repair the house and make room for a Sunday School and a real work shop for them and to take care of the growing congregations. Brother Gullett is the Chaplain of the State Farms and is just the man for that place. He is deeply interested in the prisoners and preaches with telling effect to them and they love him devotedly. It is no trouble for him to get a hearing as the prisoners love him and his messages. Sunday

was a good day for us at Drew. Large congregations in all of the services and 13 additions.—W. R. Cooper.

Because of a good schedule on the G. M. and N. railroad, and the kindness of its officials, and because of the kindness of Brother J. A. Rogers and his son, the editor was able to reach the Monroe County Association Thursday and be back in the office Friday after two comfortable nights on the road. Joel Rogers, young and handsome (six feet two) took me from Amory to Smithville and brought me back in the "new model". Brother M. V. Owings was in the middle of a mighty good sermon when I arrived, which was well received. Brother Robins, a useful young layman from Amory, was presiding, and Brother W. G. Peugh of Aberdeen was at the secretary's table. Soon after this the reading of the letters was finished, and after a gentle shower the table was spread under the trees. If I had not been under the necessity of speaking immediately afterwards, I might have hurt myself. Some others were not handicapped. Smithville people are great hosts. The churches were well represented. One striking thing was the number of new churches organized in the last few years. The Amory pastor, C. F. Hinds, confided to us that his church led in missionary offerings. Good revivals were reported from a number of churches. The brethren showed every courtesy to the visiting editor and he enjoyed speaking to the association. Report on Sunday Schools was read by Brother Robins, on associational missions by Brother W. C. Ballard and on W. M. U. by Brother Smith. These were well discussed, but the editor had to leave to catch his train. It was good to see the helpful service being rendered by Pastors J. M. Walker, J. A. Rogers and others.

AFTERMATH OF THE BAPTIST BIBLE INSTITUTE APPEAL IN MISSISSIPPI

W. W. Hamilton

A happy incident coming as an aftermath of the Emergency Appeal of the Baptist Bible Institute in Mississippi was the cancellation and surrender on the part of Dr. J. R. Carter and his wife of a \$1,000.00 life annuity bond of the Institute, which these good people have held since January, 1928. This means that in this way Dr. Carter and his wife are reducing the indebtedness of the Institute to the amount of \$1,000.00. This gives the Institute the immediate use of this money and virtually means a gift of this amount.

Dr. Carter and his good wife will be known in Mississippi and throughout the South as having had charge of the Baptist Orphanage of Mississippi for a great number of years. Dr. Carter resigned that position some two years ago and has recently accepted the position of Business Manager for Clarke Memorial College, Newton, Mississippi, being associated with Dr. W. T. Lowrey, who recently became President of that institution.

In sending the cancelled annuity bond, Dr. Carter has this to say: "I am now serving as Business Manager for Clarke College, and while the salary is small it will enable Miss Ida (his wife) and me to get along without the interest on the annuity bond that I hold against the Baptist Bible Institute, so I am returning cancelled bond in order that it may be of some help in getting the Institute out of debt."

This great sacrifice on the part of Dr. Carter and his wife is an indication of the spirit that will mean the salvation not only of the Baptist Bible Institute, but of all of our great causes that are now handicapped in their work by heavy indebtedness. Coming a month or more after the close of the appeal in Mississippi, this gift shows the cumulative value of our appeal which we hope will continue to reach the hearts of the people in Mississippi and elsewhere, bringing to the Institute a continual flow of funds until relief is secured.

Editorials

CATHOLIC AND PROTESTANT

While crossing the Atlantic recently, coming home on an American ship, we had opportunity to observe the worship of Roman Catholics, and to participate in the worship of Protestants, and to make some observations and comparisons. On the eastward trip we were on a British ship and of course their worship as prescribed by law is according to the Anglican Church, much like the Protestant Episcopal in America. The English law requires that if no "clergyman" is aboard to conduct worship, the "service" must be read from the book on Sunday morning to as many as choose to assemble. But in the American ship it is different.

No special provision is made by the U. S. government for worship. You may pray any where you wish or any time you wish in any way you wish, just so you don't bother other people with it. Protestants have made no special provision for any service so far as I could see. But announcement was made beforehand on the steamship "Republic" that "Divine Service" would be held at 10:30 A. M. on Sunday morning. The name sounded suspicious, but we were interested and went down at the appointed hour to the "dance hall" where the divine service was to be held. To our surprise we found no ecclesiastical flummery, but a worshipful group of people singing "All hail the power of Jesus name" to the good old tune of "Coronation". Then a simple prayer, and we sang "Rock of Ages". A pleasant looking preacher with a sort of Pennsylvania accent was in charge. He carefully concealed his denominational identity as was to be expected in an assembly like this. He told the Lord that we belonged to many different denominations, but, etc. He read from the fifteenth chapter of the Gospel of John and took for his text "That my joy may remain in you, and that your joy may be made full". He preached on Christian joyfulness. It was a plain and simple sermon without ruffles and without special depth. But the people all felt better that they had turned their faces Godward on the Lord's day.

And now as to the Catholics: They appear to have made provision for worship regularly on board. In the same "dance hall", they have a wooden case or chest which commonly remains closed, but is opened daily for worship. They are not satisfied with a once a week service, but have "mass" every morning at 6:30. And they have the room full and overflowing. As the place was next to the dining room I saw them every morning as I waited for breakfast. They have two or three priests aboard among the passengers, and at least half a dozen nuns. Men, women and children come to this early morning worship, and kneel for a long time in a most uncomfortable attitude during a large part of the service.

The thing that impressed me in all this was the one outstanding fact that these Catholics have more religion than these Protestants, or at any rate carry more of it along with them. I am not speaking here about quality but quantity. They do not of course have better religion but more of it. The quantity is what counts with them, and it has its weight. This is a valuable element in religion. Quantity is not of equal value with quality, but they impress by their very weight. And they work it for all it is worth. These people are seriously to be reckoned with in the future of our religion in America. It is the religion of the herd, and not of the individual. Baptists are individualistic. The religion of the New Testament is primarily individualistic. God deals with every man personally and directly; and every man has direct access to

God. But these Catholics don't know it.

If one of them is separated from the great mass of Catholics he easily becomes leavened with the gospel truth, but in the herd they are almost impenetrable to the truth. Ever since they were "baptized" wholesale at the command of military officers, their strength is in the herd.

Another thing we must learn is that if we are ever to penetrate this great mass with the leaven of the gospel, we must have more religion than they, and more than we now have. We must not simply have a better religion; we must have more of it. This fact becomes evident whenever you see the marriage of say a Baptist man and Methodist woman, or vice versa. Whichever has the most religion will carry the children with him or her. It is not a question of which one has the better religion, or the truth, but which has the more of it.

We Baptists must not be satisfied with having a better brand of religion than other folks. What we need today is more of it; enough to make itself manifest always and everywhere. May the Lord speed the day.

IMPRESSIONS OF ENGLISH PEOPLE

It is good if we can see the fine qualities in others, and better if we can be sure of reproducing them. We Americans are a good deal accustomed to patting ourselves on the back and enjoy being well spoken of by other people. We have much to be grateful for—and some things to learn.

A recent brief visit to London necessarily produces comparisons, and looking back, I have been trying to sum up some of the impressions which remain from this brief sojourn. They are altogether agreeable and it gives us pleasure to here make record of them.

First of all we received everywhere unfailing courtesy. This was hardly to be expected in every case, for like unsophisticated people we asked many questions, some of them doubtless seeming foolish to those of whom inquiry was made. We needed information at many points and it was given to us always in a spirit of friendliness and courtesy. This was true on the steamer, on the railroads, "underground", cabs, trams and what not. The policemen of whom we made inquiries were uniformly courteous and accommodating. We understand they have their instructions to that effect, and they conformed. We went over on a British ship and came back on an American ship. On both we were well treated, but the British seemed more accustomed to their work.

If this was true in traveling it was even more so in the homes. Rev. A. C. Burley and his wife were lavish in their courtesy to this writer. In their home is the finest collection of interesting reminders of C. H. Spurgeon, the grandfather of Mrs. Burley. His library is a real Spurgeon museum of most valuable books, letters and other relicts of this greatest of English preachers. This editor was permitted to sit in Mr. Spurgeon's chair and walk with his cane, and was given most interesting tokens of Mr. Spurgeon's life and work, which he will treasure for life. Such evidences of kindness bind us to these good friends forevermore.

Another thing which pleased us immensely was the vigor and vitality of these English people. We think we are hustlers in America, but I never saw people over here hustle for a train as they do in England. Men and women with suit cases go flying to a station or down a platform to be sure to catch the first train out, and get a seat. They almost always walk in a hurry, and as they do not seem to wear rubber heels, you can hear them coming and going far down the less congested streets. One man of seventy years was pointed out to us returning from his daily visit to the golf links, the walk there and back taking him ten miles. They love outdoor life.

The British are alert in business. This has

probably made the great empire. They believe in advertising and do more of it and more ingeniously than we have seen anywhere else. Nearly everything is plastered with advertising, and it is generally done in a way to catch the eye and get its message over. They even have advertising on the postage stamp books. And why not? the expense of such things is met by the receipts of advertising. In railways and all other ways, the advertisement catches you on every hand.

In their business these people have made the British Empire and they are seeking to conserve it in the same way. They appeal to the people to buy British goods, or goods from some remote place in the empire, and the appeal is effective. Sometimes they have more zeal than knowledge. For example a representative of the U. S. Department of Commerce in London was trying to introduce some American fruit, but was told positively by the prospective purchaser that he was going to buy all his stuff from the Empire, and he was getting it from California. Of course he thought California was part of the Empire. His complacency was not molested by the American agent. We saw no end of American goods in London, especially cereals and fruits. "Scotch shawls" are sometimes made of "wool" grown on the backs of American goats.

One of the finest British traits is his respect for law. The laws are sure to be enforced and with promptness and impartiality. Lord Thingumbob will get arrested for a drunken row in the streets at midnight, just as well as Jack Spratt. The people feel that they will be protected and get justice. An American lady told me that she felt no uneasiness at home alone at night in London, and she had lived in various parts of the city. This is a lesson we need sorely to learn.

One characteristic of the Britisher which surprised us was his susceptibility to tender emotion. We had thought of them as stolid and phlegmatic, but they seemed as responsive as our Americans. At a service on Sunday evening in a Presbyterian church in London we saw an old gentleman nodding his head and expressing verbally his approval of what the preacher said, almost as emphatically as a colored brother. And when in the home where I stayed the lady of the house and her baby were saying goodbye to the "maid" whom they never expected to see again the two women were both in tears. And when the pastor of the good people with whom I stayed came to the train to bid them goodbye, my heart was touched by seeing his eyes swimming in tears. He had confided to me that the man whose letters have appeared in the Record from London occasionally for the past two years, and with whom he was now parting was "one of the best men who had ever crossed his path". Of course I did not fall out with him about that.

I am grateful for these pleasant contacts and treasured memories.

"I BELIEVE GOD"

Do you recall who said this, and under what conditions it was spoken? This is what the Apostle Paul said on board the ship in the midst of a storm when "all hope that we should be saved was now taken away". It was a challenge to the fury of hell and the rage of Satan. It was an expression of confidence and assurance when "all around his soul gave way".

It is worth looking into more closely this assertion of faith when there was no visible ground of confidence. It is a thrilling narrative of a storm at sea.

"After no long time there beat down a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able with difficulty to secure the boat: and when they had hoisted it up they used

helps, undergirding the ship; and fearing lest they should be cast upon the Syrtis, they lowered the gear and so were driven. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone on us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them and said, Sirs, . . . I exhort you to be of good cheer, for there shall be no loss of life among you; for there stood by me this night an angel of the God whose I am, whom also I serve, saying Fear not Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee". Wherefore, sirs, be of good cheer, for I BELIEVE GOD, that it shall be even as he hath spoken unto me".

Was ever so sublime a faith born in such desperation? Rather is not this the proper birth hour of faith in God? Such a time as this is the opportunity of faith and the time for its announcement. We need today to get back to and down to the bed rock of faith in God. A few things here must be indicated ever so briefly.

We must believe that God is. He that cometh to God must believe that he is and that he is a rewarder of them that seek him. A few days ago, on board ship, we watched some Roman Catholic people at their morning assembly worship. Another man came in the door and sat down beside me remarking that he used to believe in God, but he had gotten a long way from that. He confided to me that he was a "theosophist", whatever that is. He was ugly enough to be almost anything, but withal had a fairly honest looking face. I was glad to tell him of my faith in God, of my knowledge of Him as my Savior, my daily companion and guide, with whom I found pleasant comradeship and great comfort. It is a great thing to be able to say with satisfaction and assurance, "I believe in God", and then to follow it with saying "I be-

lieve God". You have to believe in God before you can believe God. But why should there be any difficulty about this? How can one look into the face of the heavens or the heart of the earth and not believe in God? Atheism is imbecility. The fool hath said "There is no God". "Since the creation of the world the invisible things of Him are clearly seen, being perceived through the things that are made". Happy is the man who can say with all the conviction of his soul, "I believe in God".

Again, "I am a God at hand, saith Jehovah, and not a God afar off." Not in distant countries only, not in strange times and climes, not in past history simply, not in ancient Israel alone, not shut up exclusively in the Bible history, but "Immanuel", God with us. He is our God, forever and ever. We have access to him today. He is one not only whom we may approach, but one with whom we have to do. "There stood by me this night", said Paul, "an angel of the God whose I am and whom I serve". He is "The Lord God of Elijah", but he is just as truly ours. We can say too with the old prophet, "Thus saith Jehovah before whom I stand".

Do you have personal dealing with God today? Does He speak to you? Can you hear his voice now? Is there the assurance of his presence, his protection, his provision for your needs?

And as you read his word, is it meaningful and personally applicable and helpful to you? As you read his promises and his warnings, can you close the book and say with Paul, "I believe God"? Or when everything goes against us, when the storm is on and "all hope is taken away", or all plans go wrong, when men's heart faint through fear, can you then stand up and say "I believe God"?

When the world gives over to doubt; when denial is made on every hand of what we have believed and taught, when uncertainty and questioning have swept over the soul like the burning and consuming sands of the desert, can you still speak out and say, "I believe God"?

When debts pile upon our boards and it seems difficult to rally men to the support of the Lord's

work, when plans seem inadequate and there is confusion in methods, when men prove untrue and the Lord's work suffers by the unfaithfulness of our members, the indifference of the people, or even the dishonesty of officials; can we continue to say, "I believe in God"? Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, the help of my countenance and my God.

First Church, Shreveport, in their annual report to the Association shows \$150,319.41 raised for all purposes, of which \$86,474.16 was for missions, education and benevolence, and \$63,845.25 for all local work, or 57½% for missions, education and benevolence and 42½% for all local work. There were 384 additions to the church during the year, 117 by baptism and 267 by letter. Total church enrollment 3,692. Sunday School enrollment 2,303 with an average attendance during the year of 1,352. Eighteen B. Y. P. U.'s with an enrollment of 370, and six W. M. U. organizations with an enrollment of 477.

A telegram from Mr. Lyman Hailey announces the death of his father, Rev. I. A. Hailey, at Union, Tuesday morning, Sept. 10. Thus passes one of the best men who has served the Lord and his generation among Mississippi Baptists. He was reared in Newton County, was graduated from Mississippi College about 1880, and served churches in Hinds County with great sacrifice and heroism during epidemic of yellow fever. He was later pastor of churches in Kentucky and at Murfreesboro, Tenn. He returned to Mississippi some 25 years ago and was pastor at Fifteenth Ave. Church in Meridian where he developed a strong and active membership. His wife was specially helpful. His children grew up to be useful members in the church, one of his sons, Virgil, now being a pastor in Texas; another, Lyman, B. Y. P. U. Secretary in Kentucky. Brother Hailey is survived by his wife of the second marriage. His was a life well spent, and he may well rejoice in a finished task. His loved ones have much to comfort them.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

RECEIPTS FOR AUGUST 1929			Vardaman		COLDWATER		FRANKLIN CO.	
Budget	Specials		3.00		State Line	10.05	Natchez 1st	47.66
ALCORN CO.			163.00			10.05 <td>Providence</td> <td>65.24</td>	Providence	65.24
Jacinto	.70		CARROLL CO.		COLUMBUS			65.24
Tishomingo Chapel	6.45				Bethel	2.77		47.66
	7.15		CHICKASAW CO.		Columbus 1st	302.48	GEORGE CO.	
BAY SPRINGS			Buena Vista	7.50	Long Branch	3.00	Rocky Creek	15.00
Bay Springs	180.00		Houston	15.00	Mt. Vernon	8.25		15.00
Enon	7.00		Mt. Olive	7.39	New Salem	6.14	GREENE CO.	
Montrose	6.00		Providence	7.00	West Point	25.00	Leakesville	5.00
New Fellowship	6.50			15.29		313.73	Piave	6.00
	13.50	186.00	CHOCTAW CO.		COPIAH CO.			11.00
BENTON CO.			Clear Springs	10.25	Bethel	8.40	GRENADA CO.	
			Concord	3.05	Carpenter	8.00	Grenada 1st	67.78
			Weir	5.00	County Line	23.65	Holcomb	2.00
BOLIVAR CO.				13.30	Crystal Springs	10.00		67.78
Boyle, Zone No. 1	10.00			5.00	Damascus	5.00		4.00
Gunnison	5.00		CLARKE CO.		Gallman	6.71	HARRISON CO.	
Rosedale	15.00		DeSoto	5.54	Harmony	25.23	Biloxi 1st	85.00
Walker Hanks Me.	15.00		Enterprise	14.80	New Zion	104.73	Biloxi 2nd	12.50
	5.00	40.00	Evergreen	3.00	Pleasant Hill	4.50	Gulfport 1st	157.64
CALHOUN CO.			Harmony	12.00	White Oak	16.00	Gulfport, Grace Me.	20.00
Calhoun City	150.00		Shubuta	50.00		568.78	Handsboro	4.45
Mt. Moriah	10.90			85.34	COVINGTON CO.			259.55
				3.00	Gilmer	5.00		25.00
							(Continued on page 16)	

(Continued on page 16)

EXAMPLE OR SAVIOUR

By William James Robinson, D.D.

At the close of a service in Germantown, Pa., some time ago, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example."

"Would you then be willing to follow him if I preach Christ, the Example?" replied Dr. Stearns.

"I would," said the stranger, "I will follow in his steps."

"Then," said Dr. Stearns, "let us take the first step. 'Who did no sin.' Can you take this step?"

The stranger looked confused. "No," he said, "I do sin, and acknowledge it."

"Well, then," said Dr. Stearns, "your first need of Christ is not an example, but as a Savior."

And this is every man's need.—Exchange.

What is the condition of men that makes it necessary for them to have a Savior rather than an example?

"All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:23-28).

Let every saved soul realize what his condition was before he was "justified by faith without the deeds of the law." "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:12,13).

The scriptures I have quoted set forth several great vital truths very forcibly. "All have sinned" and the result is that all are "aliens from the commonwealth of Israel . . . having no hope." All this is comprehended in one brief statement—"dead in trespasses and sins."

No dead man has any use for an example. He needs some one to restore his life to him. Lazarus in the tomb was not moved by "Jesus the example;" but when Jesus, who is "the resurrection and the life," "cried with a loud voice, Lazarus come forth, he that was dead came forth." Jesus, as an example, never has and never will quicken one "dead in the trespasses and sins" into life. But multitudes, "through faith in his blood," have been cleansed from all sin.

No heavier responsibility rests upon any one than the Christian's responsibility to bring sinners to a perfect realization of their hopeless condition, and their incalculable need of one who is "mighty to save" and "Able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

H. died that they through his death might never die. "The Christ the Son of the living God" paid an infinite price that sinners might have "eternal life" which is in him, and in him alone: "For there is none other under heaven given among men, whereby we must be saved" (Acts 4:12).

Man's supreme need at this hour, it has been so in every hour that has passed, and will be so in every hour to come, is Jesus the Saviour. He was never needed more than he is now; and he will never be needed less. He is man's infinite and supreme need. Without him all is lost, but having him all is gained.

Let us preach sin and its awful consequences to men until the fear of God makes them quake and tremble as they contemplate death and the

judgment. Make them know that it is a fearful thing to fall into the hands of the living God. Nothing but a vivid realization of the sinfulness of sin, and the certainty of eternal punishment, will make them cry out: "Sirs, what must I do to be saved" (Acts 16:30).

It is a scene that is glorious to behold when a sinner is thus brought to his extremity, for it is God's opportunity to exercise mercy, and the minister's privilege to say: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30).

My brethren, the world does not need Jesus as an example, but to a degree far beyond our ability to think it does need him as a Saviour. Men need to be saved from infinite death to infinite life. Jesus alone, and that by his death, can meet this need. Let us tell men so with an earnestness that will be compelling.

When ministers quit trifling with men's souls, and exalt Jesus as he would have them do, the Holy Spirit will come upon them and Pentecost will be duplicated on every hand. The preacher who presents Jesus as nothing more than an example is a liar, for he is "the Son of God," and God sent him "to be the propitiation for our sins" (1 Jno. 4:10). Any other estimate of him dishonors him and leaves sinners in "the gall of bitterness and the bonds of iniquity."

Let us pray God to quickly raise up men with apostolic appreciation of the need of men and the value of Jesus. Our nation is writhing in writhing agony because of monstrous waves of dastardly crime; our mission boards and other kingdom agencies are sorely handicapped by debts; our people are overcome by brazen covetousness; and nothing but the preaching of Jesus Christ, and him crucified, and risen from the dead will bring relief. God give us grace for this task.

Kansas City, Mo.

75TH BIRTHDAY

Popular Canton Missionary Celebrates Day

41 YEARS IN CHINA

South China Morning Post

Canton, July 24.

The many friends of Mrs. Janie Lowrey Graves will rejoice with her in having reached her three score years and ten and five more. The twenty-third instant was her seventy-fifth birthday. She was the recipient of many tokens of esteem and congratulations during the day.

But it was not any surprise to those who know Mrs. Graves that her friends could not let the day pass without some formal recognition of the happy event. At five o'clock in the afternoon a large number of Chinese ladies and gentlemen, missionaries, and other friends, gathered at the home of the young ladies on the campus of Pui To Academy to greet Mrs. Graves in person and to remind her of the love they bare her. It will be recalled that Mrs. Graves was for more than twenty-five years the honored president of Pui To, and that last year she joined with friends in the celebration of the fortieth anniversary of her coming to China.

Just here it may be well to give some of the facts in Mrs. Graves' interesting career. She was born at Kossuth, Mississippi, July 23, 1854, her father a minister and her mother an earnest Christian woman. After attending Pontotoc Girls' Seminary, she entered Blue Mountain College, from which institution she graduated in 1875. From 1877 to 1881 she was a member of the faculty of her Alma Mater.

Being deeply interested in missionary endeavour, the lady who was to be Mrs. Graves, spent the years from 1881 to 1888 working among Chinese in San Francisco, awaiting for an opportunity to come on to China. The opportunity came in 1888 and she arrived in Canton early in that year. Later, in 1890, she became the wife of Dr. Rosewell H. Graves, who was one of the pioneers in Canton, having arrived in 1856, re-

maining until his death in 1912, fifty-six years in service.

Since retiring from the work in Pui To Academy in 1923, Mrs. Graves has continued her work with the Mo Kwong Home for Blind Girls and in the Graves Memorial Church on Wai Oi Street. Notwithstanding her good old age, Mrs. Graves is still very active in the work and most alert. Though the reception which was tendered her was a pleasant surprise to Mrs. Graves, there was no one more bright and cheerful than she, and any one who did not know would hardly have guessed that she was seventy-five. Her attractive face and gracious bearing were an inspiration to all present.

All of her friends trust that Mrs. Graves may yet live ten, or several tens of years.—An Occasional Correspondent.

—A. R. G.

A. R. Gallimore,
Canton, China.

STANDING BY THE PROGRAM

J. B. Lawrence

Executive Secretary-Treasurer Home Mission Board

I appreciate more than I can begin to say the gracious way in which the editors have handled my suggestion about paying the debts. What we are after is to find the best way to do the Kingdom tasks which are right now ours. This way will be found by mutual and frank expression of opinion. It is always a mark of high Christian and denominational development when matters of policy and methods of work can be discussed impersonally, frankly and constructively. We are doing that.

Suggesting a Way Out.

My article, I think, if nothing is read into it, is only a suggestion of a way out and not a contention for, nor is it an argument made in behalf of debt-paying movements. There is in it the ring of hope, but not the voice of assurance. The suggestion was the expression of an honest conviction. I am definitely sure in my own mind that if all our forces could enter enthusiastically into a program of paying our debts on the outside of the budget that we could maintain the budget, carry on our work without retrenchment and pay every debt with money given only for that purpose. This would be a great thing to do; let us pray that God will give Southern Baptists the heart to do great things.

Standing By The Budget.

For fear that some one might get the idea that I was trying to commit Southern Baptists to a program of debt-paying movements, even to the injury of the budget, let me assure one and all that such was not my purpose. I believe in the budget. I was one of the first State Secretaries to advocate the adoption of the budget as a method of church and denominational finance. We adopted the budget method in Mississippi in 1915. As pastor and as denominational worker, I have all along stood consistently and firmly for the budget. I am also for the Cooperative Program of Southern Baptists. A careful scrutiny of my record will show that I have always cooperated to the extent of my ability in every program launched by the Southern Baptist Convention. Far be it from me to want to do anything that would militate against the budget or the Cooperative Program.

Special Offerings Help.

I have proven, however, in my own personal work as pastor that special offerings at designated times for great mission and educational causes do not hurt the budget of a church. What hurts is the fear we have of letting ourselves out to the limit for a world's evangelization. I have found that a great offering for a great Kingdom cause taken in the name of the Lord Jesus, in the spirit of prayer and devotion, will do more towards making the budget effective in a church than any other one thing. Such an offering helps to build spirituality; it will pick

a church up, revitalize and fertilize its benevolence and energize it with holy zeal. A great offering over and above the budget for the evangelization of the world would be a mighty good way for our churches to close the year. I somehow feel that our dear Lord would bless us in making such an offering; hence the suggestion. **Thinking Things Together.**

Let us in this, as we should do in all things, think ourselves together. Shall we or shall we not have debt-paying campaigns? If we are to have debt-paying movements for one cause, then let us be fair and include all the causes; not necessarily in any one movement, but surely in our program. Our work is one enterprise. It cannot be broken up into various sections and segments and interests. To do this is to vivisection the living appeal of the whole Kingdom of God. In administration, we have state conventions and general conventions; state boards and general boards; state interests and general or southwide interests. These are, however, purely human inventions; we all work at one task. There is one Father, one Lord, one enterprise, and no matter where we work, if we are doing the will of Christ, we are in the front line of Kingdom advancement. Kingdom strategy demands that we carry on throughout the whole denominational line of attack. Every interest must be taken care of; every institution must be maintained; every line of approach of our world-task pushed forward. General Pershing, in March and April, 1918, under the shock of the German drive for victory, became Allied-conscious and immediately offered himself and the United States overseas forces for service anywhere along the whole front. This is what must happen to Southern Baptists; they must become Kingdom-conscious and offer themselves for service anywhere along the whole line of Kingdom operations.

A Full Rounded Program:

What I am pleading for now is a full rounded Kingdom program that includes every interest, both State and Southwide, on an equitable basis; a program that puts Southern Baptists solidly behind every interest and institution in an adequate way; a program that shoulders the responsibility for world evangelization on the churches and puts them in the center of gravity in Kingdom affairs; a program that develops the individual Baptist and gives one and all a chance to lay himself out just as far as he can and will for Christ and His cause.

Count me in on this sort of a program. If the brotherhood decides that it should contain debt-paying movements, then count me in to the limit of my ability. If the brotherhood decides that it should be confined to the budget and the Co-operative Program, then count me in for all I am. When you write down the names of those who will always go with his brethren in the program they make, please write mine among the number.

Beulah Church: Rev. J. E. McCraw, Decatur, Miss., did the preaching, and Ray F. Dykes, Magnolia, Miss., led the singing for the meeting. Brother McCraw is a preacher who depends upon God for power. His messages are filled with the Spirit. He devotes his entire time to the interest of the meeting. Not only does he put his whole soul into his sermons, but he is an excellent personal worker. The meeting was a blessing to the church and community. The attendance increased upon each service. A religious census was taken the first day of the meeting which revealed over a hundred thirty unsaved people above ten years of age in the community. Brother McCraw did his best to win this large number to Jesus. The meeting resulted in fifteen additions by baptism. At the last service of the meeting Brother McCraw and Mr. Dykes were invited to conduct the 1930 meeting. Pray for us while we "carry on" in His name.—William P. Davis, Pastor.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

(Continued from last week)

(B) Melchizedek was priest of God most high.

Before the law was given, God in some way led the people to know that a tenth of all their increase belonged to him. When Jacob was running away from his home, he spent his first night alone in the desert. As he meditated that night upon his past, he realized what he had done, prayed God to forgive him and made a vow unto the Lord. He promised to give, from that day on, a tenth of all his increase to God. He realized that a tenth of all his increase belonged to God, and though there was no law compelling him to tithe he voluntarily pledged himself to tithe.

Abraham was conscious of the fact that a tenth of all his increase belonged to God. When he met Melchizedek, who was priest of God most high, he "paid" God's tenth to him. Not only did Abraham pay tithes to Melchizedek, but all the Levitical priests "paid" tithes to him through Abraham—"and, so to say, through Abraham even Levi, who received tithes, hath paid tithes: for he was yet in the loins of his father when Melchizedek met him" (Heb. 7:9, 10).

The Levitical priests were inferior to Melchizedek, but they were priests of God, and God commanded the people to pay his tithes to them (Heb. 7:5). Jesus is now priest of God most high, and he is superior to Melchizedek, for Melchizedek was but his shadow or type. If it was right for people to pay tithes to the Levitical priests, imperfect as they were, and to Melchizedek, who was a type of Christ, then certainly it is right for people today to pay tithes to Christ. So it is written, "Here men that die (Levitical priests) receiveth tithes; but there one (Jesus), of whom it is witnessed that he liveth (receiveth tithes)" (Heb. 7:8).

If people will not give tithes as an expression of their love and gratitude to God for all his blessings, and if they will not, by tithing, pay to God the amount of their increase, which rightly belongs to him, then they should tithe, because:

(C) Jesus said people should tithe.

Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, mercy and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides that strain out the gnat and swallow the camel" (Matt. 23:23, 24).

In the above words Jesus said that scribes and Pharisees ought to tithe. In Matt. 5:20, Jesus said to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven". It would seem, therefore, that if the scribes and Pharisees, who knew not Christ in the pardon of their sins, ought to tithe, then the followers of Jesus who have been saved by grace ought to more than tithe.

(D) Jesus ordained that his people should tithe.

Just as the Israelites brought their tithes and offerings to the temple and dedicated them to God, so Christ ordained that Christians should, until he comes again, bring their tithes and offerings to the church and dedicate them to God, and just as the priests and Levites, who gave their time ministering about sacred things, received their support from the tithes and offerings that were brought to the temple, so Christ ordained that those who preach his gospel today,

whether in the local pulpit or in the foreign field, should receive their support from the tithes and offerings that are brought to the church.

"Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (I Cor. 9:13, 14).

If a man will not tithe as an expression of his love and gratitude to God, if he will not tithe in order to be honest and pay his debt to God, if he will not tithe since Jesus said men ought to tithe, and since Jesus ordained that his followers should tithe, then he would not tithe if the law required him to tithe. If he will not obey his conscience and his Lord with respect to tithing, he would not obey the Mosaic law with respect to tithing if he were under the law.

Christians know they ought to tithe. The people of practically every nation have at some time in their life been impressed with the fact that a tenth of their increase belongs to God. Many people, however, do not tithe because they love their possessions and themselves more than they do the Lord and his work.

(For tithing in Greece and Rome, see Pauley-Wissowa, Realencyclopædie, IV. 2306, 2423; for tithing in Babylon, see M. Jastrow, Religion of Babylonia and Assyria, p. 668; for tithing in China, see J. Legge, Chinese classics, i. 119; for tithing in Egypt, see H. Maspero's Struggle of Nations, p. 312; for tithing in other nations, see Pliny H. N. XII. 3.... Seldon's History of Tithes 1618; Lord Selborne's Ancient Facts and Fictions Concerning Churches and Tithes 1888; G. Edward Jones' History of the Law of Tithes in England and H. Lansdell's Sacred Tenth, Ancient and Modern 1906).

(To be continued)

The Oak Grove Baptist Church, Meridian, Miss., closed a ten days revival Wednesday evening, Sept. 4, in which the pastor, T. B. McPheeters, was assisted by Evangelist W. R. Seymore of Selma, Ala. The pastor writes that it is beyond our power to begin to estimate the results of this great meeting. Of course there were several who confessed Jesus Christ as their Saviour and were received for baptism, but as much as we rejoice over these precious souls that does not determine the extent of the effects of this revival. We had a great revival in the church, which was the result of Evangelist Seymore's very constructive enlistment program. Several years of experience as pastor in which he was blessed of God with unusual success with his experience as Superintendent of the Alabama Baptist Hospital at Selma, Ala., have given him an insight into the real needs of our denominational life, and one of our greatest needs as he, with most all of us, see it, is the enlistment of our people. His program is really an "Enlistment Program", and his methods are most effective and commendable. His gospel messages are true and sound as under God he pulls the covering off of sin, and holds up Jesus Christ as the Saviour. We had a great revival in which real constructive work was accomplished which has stimulated every department of our church. It is my conviction that God has Seymore just where He wants him and is using him in a great way. It is my observation that where he goes, souls are saved, church life strengthened and the members are enlisted and fall in line with our great program.

W. M. U.

(Continued)

Sunbeam Program

Rally Cry:

Missions, Missions, Missions
Hear our Rally Cry
Indifference we defy!
In our good State
Before 'tis too late!
Missions! Missions! State Missions!
Song: Tune (Shine! Shine!).
"Pray for Our State"

Pray, pray, pray, for our State
Pray, pray, pray, for our State
God will hear our prayer,
Make it bright and fair,
If we but pray for
Our State.

Devotional:

Psa. 148:12, Young men and maiden, old men and children let them praise the name of the Lord, for His Name above is exalted. His glory is above the earth and the heavens.

Leader:—Often you little folks hear men and women and older boys and girls say to you, "No you can have no part in this or that, you are not old enough". But the Psalmist here says distinctly, "Let the children praise the name of the Lord." This one time we can have a part with our fathers and mothers, brothers and sisters. Now let us think of a number of things we have in our own State we can praise God for, (talk about this the week before and ask the children to bring pictures of things they have in Mississippi to praise Him for. Lead them to think of food raised in State, cattle, horses, birds, trees, rivers, lakes, father, mother, Bible, churches, schools, all Institutions, State and Denominational, etc. Have a large outline map of Mississippi pinned upon the wall. As each one gives you the picture, pin on map and talk about that particular object.)

Sentence Prayers of Thanksgiving and Praise by children.

Song: "Praise Him, Praise Him!"

A Trip over Mississippi

Note to leader: Arrange chairs like train seats and let children get ready to make a train trip over our State. You are to guide. If you like when you first begin your trip have them sing a song, then repeat together, "Let the Children Praise the Name of the Lord." Tell them as you go, about the number of people in the State, number unsaved, number of Baptist Organizations without buildings (150), number without Sunday School or Sunbeam Band for children. Then explain that we can help these children by giving to State Missions and praying for our State. (Enclosed leaflet for State Mission Program for Mississippi Baptist Sunday School.)

Song: "Pray for our State."

Recitation by three children, "How To Do It."

First child:
The fields are white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in His harvest?

Second child:
Our hands are so small,
And our works are so weak,
We cannot teach others;
How, then shall we seek
To work for our Lord in His harvest?

Third child:
We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing—
May work for our Lord in His harvest.

Song: "Bringing In The Sheaves". (Take offering at this time.)

Closing Prayer.

G. A. and R. A. Program

(To be given either by the R. A. or G. A.'s or both combined.)

Hymn—America The Beautiful.

Note to leader:—Draw a large heart on cardboard, above it write "My Heart." Announce that our program this afternoon is to answer the question, Have I put Mississippi in my heart?

Devotional by four boys or four girls:

First One: Read Ecc. 3:11, He hath set the world in their hearts. Our leader is asking the question in this program if our hearts are large enough to put our State in, here we find that our hearts should be large enough to hold the whole world. We find that God's Messages in His Book are for the whole world. When we read the newspapers we find that the whole world is a neighborhood now. Are our hearts big enough for the world to be set therein, if so we need have no fear about our State.

Second One: Math. 5:14, A multitude of people are listening to Jesus as He talks to His disciples telling them they are the light of the world. The light that shines farthest is the light that shines at home, so if we are to be the light of the world, we must do something in our own Mississippi.

Third One: John 1:29, One day John the Baptist was talking to some people who had come out to hear him. He saw Jesus coming and said to them, "Behold the lamb of God which taketh away the sin of the world"! It seems that when we know that Jesus is able and willing to take away the sin of the world we should have the world in our hearts enough to tell this glorious message to them.

Fourth One: In Math. 13:28, Jesus declares The Field is the World. We are to sow the seeds of the Gospel in the whole world since that is the field. Surely if this is true our own Mississippi is a part of the field and should be drawn in our hearts.

Prayer—That we may be lights in the world.

Hymn—The Light of the World is Jesus.

Talk—How I May Know My State is in My Heart. In Acts 1:8 We find "And ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the utmost parts of the world." Here He is talking to each one of us. What a wondrous thought. God has given to everyone of us who is a Christian a definite work and service. We are but boys (or girls) but He has given to us a small circle of other boys and girls whom we can touch perhaps as no one else. He has given to us a message and blessings we can share with others. If we fail to do this we haven't our State drawn in our hearts, much less the whole world.

Talk—How I Know My State Needs Witnesses—I find in a leaflet sent from our State Mission Board that there are as many as 800,000 unsaved people in Mississippi out of a population of 1,800,000. We have thirty-eight high schools filled with boys and girls beyond the reach of a Baptist church. There are approximately 150 churches without houses of worship. Hundreds of churches without Sunday Schools, B. Y. P. U.'s or Missionary Societies. Besides these needs there are Negroes, Indians, and Creoles who need our help. (Study the leaflet State Mission Program for M. B. S. S. and you will find other things you may add.)

Hymn—As a Volunteer.

Talk—How We Can Draw Our State in Our Hearts.—There are around 200,000 white Baptists scattered all over our State. Every day each one of this great army touches others as schoolmates, teacher, brother, sister, neighbor, friend, etc. Think what it would mean if these would speak a word for Jesus every day in the year. There are seventeen men and women giving their full time to witnessing all over our State. We can pray for them every day. We can give a good gift to State Missions by denying ourselves drinks at the drug stores, picture

shows, etc., for a whole month. The boys and girls in R. A. Chapters and Girls' Auxiliaries can give at least \$2,000 if each organization will give \$5.00. We can and WE WILL draw our State in our hearts.

Reading:

Lord, when to Thee a little lad
Brought the small loaves of bread,
Thy touch enlarged the gift, until
Five thousand men were fed.

So wilt Thou take our off'rings small,
Of time, and work, and love,
And multiply them many fold
With blessings from above.

Offering.

Closing prayer.

Y. W. A. Program

Hymn: "Our Country 'Tis of Thee."

Devotional: Luke 18:35-43, A lesson on prevailing and definite prayer.

Testimonies of Answered Prayer.

Prayer, That the eyes of Baptists in Mississippi may be opened to needs in State.

Hymn: "Whisper a Prayer."

Organize into a school—Divide into three classes using the Leaflet, "Mississippi Baptist Sunday School Program" as your text book.

Class 1—Geography—Use general questions regarding the location of Mississippi, its principal towns, cities, products, races, wealth, etc.

Class 2—Arithmetic—Use all questions pertaining to numbers in leaflet.

Class 3—History—All questions pertaining to State Mission Achievements.

Hymn: "Count Your Blessings."

Talk—Our Outlets of Power in Our State.

(Have this given by one girl or five emphasizing ways we can help State Missions.)

1. Through the Life.
2. Through our Words.
3. Through our Service.
4. Through our Money.
5. Through our Prayers.

Hymn: "Give of Your Best to The Master."

Offering.

Benediction.

WEEK OF PRAYER

Sept. 30-Oct. 4

Calendar of Prayer

Monday, Sept. 30: For your pastor, the pastors throughout Mississippi and that our churches may be truly Missionary in gifts.

Tuesday, Oct. 1: For members of State Mission Board. For Dr. R. B. Gunter, Corresponding Secretary. For all workers and evangelists under State Mission Board.

Wednesday, Oct. 2: For superintendents and Sunday School teachers in our Sunday Schools in Mississippi. For Mr. J. E. Byrd, State S. S. Secretary. For Sunday School assistants, Mr. E. C. Williams, Mr. Loyd Garland, Mr. Wyatt Hunter. For Mr. Auber J. Wilds, State B. Y. P. U. Secretary, and Miss Cecelia Durscherl. For Rev. G. C. Hodge, Stewardship Director. For the W. M. U. Organizations, for State W. M. U., Officers, Associational Superintendents and Young People's Leaders and all local leaders.

Thursday, Oct. 3: Mississippi Baptist Orphanage Superintendent, helpers and children. For Mississippi Baptist Hospital Superintendent, nurses and patients. For Mississippi's four Baptist School Presidents, Teachers and students.

Friday, Oct. 4: (For Editor of Baptist Record, Dr. P. I. Lipsey and helpers. For Managers of Baptist Book Store and Printing Press and helpers.

Dr. J. R. Riser, familiarly known as "Sunshine", is helping in a meeting at Kruger this week, where he was once pastor during his school days at Mississippi College. On account of his absence the editor was privileged to preach for his people at Durant Sunday, an opportunity that is always gladly accepted.

The Baptist Record

Published every Thursday by the
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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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advance

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East Mississippi Department

By R. L. Breland

"Mark Twain"

Samuel L. Clemens was the real
name, Mark Twain the pen name,
of one of our country's greatest hu-
morists. His early home was in
Hannibal, Mo., 125 miles north of
St. Louis, on the banks of the Mis-
sissippi. While in that state re-
cently I spent a day in Hannibal and
visited some of the places connected
with this famous man of letters.

"Mission Window"



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FEATURES

An environment conducive to
Spiritual Growth, A Happy
Wedding of Religion and
Learning in Genuine Christian
Scholarship, Opportunity to
Consider Truth Under Safe
Guides, A World-Famous Fac-
ulty of Sound Christian Think-
ers, World-wide Christian Fel-
lowships, A Great Evangelist-
ic and Missionary Program
and Impact, A Comprehensive
Curriculum, Practical Work
and Pastoral Opportunities, A
Central and Accessible Loca-
tion, A Large, Well-equipped
Library, A Campus of Natural
Beauty and Architectural
Charm, World Prestige, Etc.

Mark Twain was born in 1835 and
died some twenty years ago. He
was of a poor family and his boy-
hood home, which still stands on one
of the streets of his native city, is
unpretentious. It is still kept, so
the occupants said, much like it was
in the days when he lived there. It
was here that he was inspired to
write his much read books, "Tom
Sawyer" and "Huckleberry Finn".
His other books were inspired else-
where. For instance, his "Innocence
Abroad" was a humorous descrip-
tion of his travels; but the plot and
characters of Tom Sawyer and Huck
Finn are taken from real life in and
around Hannibal.

The occupants of the old Clem-
ens' home, an elderly man and wom-
an, told us that the characters were
real, and they showed us the win-
dow from which the boys jumped
when stealing the pies. In the front
room of the old home we saw the
old desk, chair and typewriter, a
much out-of-style and dilapidated
machine, that Mark is said to have
used. An old white coat, now yel-
low with age and moth-eaten, hangs
in a glass case on the wall. Some
original letters and pictures of the
characters made famous by him
hang on the wall of the old room.

Down the street from the old
home stands a monument of Tom
and Huck. They resemble the pic-
tures of them given in Mark's books.
Their clothing is ragged, holes in
the knees of their pants and fringe
and tatters on the edges of pants
and shirt. On a stick over their
shoulders hangs a bag with their
belongings in it and one carries a
bag in his hand. Typical wandering
lads they represent, true to the pic-
ture written in the books.

A large monument stands in Riv-
erside Park, overlooking the majes-
tic Mississippi, on the top of which
is a large statue of "Mark Twain".
He faces eastward and out on the
river and the spreading plains of
Illinois just across it. This monu-
ment to the memory of Missouri's
famous writer is a gift of the state.

South of the city and out in the
hills some miles is "Mark Twain's
Cave", mentioned in his writings,
and where as a boy he wandered and
explored. Some of his characters
are also made to spend some time
in this cave. It is said to be ten miles
long back in the hills and very in-
teresting to the explorer. We did
not have time to go out and visit
this historic place. It is said that
during the balmy days of Frank and
Jesse James that their gang often
would hide in this cave and thus
escape the officers of the law after
one of their raids. Other beautiful
caves have been discovered among
these hills in recent years.

A native Missourian, a minister of
the gospel, accompanied me on this
visit to the various places of inter-
est connected with Mark Twain.
When the journey was ended and we
were soon to part, he said: "But
the sad part of the whole story is
the fact that Mark Twain was not
a godly man, but his writings smack
all the way through with a scoff at
the Eternal". How sad! Great he
was in many ways, with a wonder-

ful intellect, but woefully small in
the one thing needful. Why is it
thus with so many of our intellect-
uals? Heaven will answer.

Notes and Comments

Rev. W. A. Kleckner of Hannibal
assisted Pastor T. J. Smith in his
meeting with Philadelphia Baptist
Church near Palmyra, Mo., last
week.

Pastor J. E. McCraw did the
preaching in the meeting of his
church at Longino, near Philadel-
phia, Miss., recently.

Rev. G. O. Parker of Union as-
sisted Pastor J. L. Moore in his
meeting at Deemer, near Philadel-
phia, recently.

We are much in sympathy with
Rev. L. E. Roane and family in the
death of their eleven year old son
last week. He died suddenly of
membranous croup. May the Lord
comfort these sorrowing people.
They reside in the eastern part of
Yalobusha County.

Believing in prayer and in unity of
prayer has led to the organization
of the Fellowship Prayer Union with
headquarters at Coffeeville, Miss.
Letters and requests directed to me
or to the Union will find their des-
tination. The purpose of this Union
is to pray unitedly for the things
that we want God to do for us. If
you have any special objects of
prayer send them to the Union and
they will be listed and a score of
people will be praying daily for
them. Its membership is open to all
Christians who want to have a part
in praying and who believe that God
can and will answer prayer. Send
your name and address and a record
will be kept so that we may know
who are praying with us. In unity
there is strength even in praying.
Will give more of the purposes and
requirements of the Union soon.
Does not cost anything to belong to
this, no fees or dues. Faith is all
that is required. If you have faith
in God and believe His promises
you are qualified for membership.
No restrictions as to territory or
creed.

OPENING SOUTHWESTERN SEMINARY

Fort Worth, Texas

(Lewis A. Myers, Department Journalism)

This writing is 20 days prior to
Seminary opening. From reserva-
tions in the boarding halls, and from
rented Seminary cottages, the indi-
cations are that the "Southwestern"
will enjoy its third year's steady in-
crease in students. Fully 600 stu-
dents are expected for the ensuing
session, which will be a 10% increase
over the previous year. Incoming
students have been largely among
the married class and half the 35
Seminary cottages are already filled.
Most of these cottages are duplex.
In all, at least, 150 students are on
the campus ready for the opening
September 23rd. Matriculation will
begin September 20th for those al-
ready on the ground.

A LITTLE PRAYER IN SONG

By M. G. W.

(Tune: America)

Help each of us this day
Each task to do.
Let Thy rich blessings fall
Upon our teachers, all,
And help us, large and small,
Be kind and true.

We praise Thee, God in heaven,
For Thou to us hast given
Thy care and love.
To Thee our songs we raise,
To Thee we give all praise
For schools and happy days,
Dear God above.

And as we go our way,
Grant we may always say
"Thy will be done".
And when we reach the end
Of our journey—then,
May all our souls attend
Around Thy throne.

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BAPTIST BOOK STORE
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The Sunday School Department

SUNDAY SCHOOL LESSON

Sept. 15, 1929

Teaching the Law of God,
Nehemiah 8:1-3, 5, 6, 8-12

(From Points for Emphasis by H. C. Moore)

Golden Text—The opening of thy words giveth light. Psalm 119:130.

1. Bible Students were the people who on that bright autumn morning gathered themselves as one man in the commodious public park lying between the wall of the Temple and that of the city. In that vast assemblage were crowded men and women, and indeed all who could hear with understanding. The purpose of the assembly was to hear the book of the law of Moses as divinely commanded. It was an eager gathering of devout Jews anxious to learn the very words of their Bible.

2. Bible Teachers were at hand. The central figure was Ezra the illustrious scribe. For the first time in thirteen years he appears in Jerusalem. He probably had spent the interval in Babylon studying the manuscripts of the Law and the Prophets and collecting them into the one volume which we have today in the Old Testament. He therefore brought to the Jews the complete Scriptures just at the time when they were most anxious to receive them. He was assisted by several prominent Levites. Near him on the pulpit of wood erected for the occasion, stood thirteen of the most eminent scholars of the time, six of them on his right and seven on his left. They probably relieved Ezra in the reading of the Scriptures for it would be impossible for him to read loudly for six hours in the open air. Thirteen other assistants were also named; they were probably stationed out in the audience to repeat what was heard indistinctly and to comment as there was need.

3. Bible Teaching engaged for several hours the fourteen teachers on the platform and their helpers among the thousands of their countrymen in the open space before them. Beginning the exercises, Ezra rose from his seat with great solemnity and opened the book in the sight of all the people who immediately arose to the same attitude of reverence. The first act was that of devout adoration to God. Then followed the reading of the Scriptures which continued from early morning until midday. The reading was explained and the inquiries of the people answered so that they understood the reading. On the part of the people there was rapt attention and earnest acceptance of it. The length of the service did not dull their appreciation, so eager were they all for knowledge of God's word.

4. Bible Practice followed Bible knowledge. Ezra had emerged from seclusion with an open Bible in his hand, and the masses must have it. As they heard more distinctly than ever before the thunderings of Sinai

and glimpsed the ideals demanded, they felt their own unworthiness with grief uncontrollable. But there was reason for joy instead of sorrow, and the melancholy weight must be lifted from the hearts of the people. So Nehemiah and Ezra reassured the audience and showed them how they could counteract their grief and express their joy. So they were lifted out of the dark depths of dejection and borne upward to the heights of ecstasy. They feasted and sent portions to others and rejoiced because of the new light that had broken upon them out of the Word of God.

A GOOD MEETING

We began our revival meeting in the Derma Baptist Church August 11 and continued 12 days.

Rev. W. C. Stuart, Pastor of Houston Baptist Church, did the preaching. The singing was in charge of "Bill" Nason of Kosciusko.

Very large crowds attended these services. The spiritual interest seemed to grow from the beginning. As the meeting continued, the Lord's people were drawn nearer to Him and made more conscious of their responsibility. As a natural result the lost began to be saved and continued to come until we had 23 for baptism; twelve were added by letter, the total additions being 35.

We feel that we had a truly great meeting. Besides the number saved the church was greatly benefitted and is thereby better prepared to fulfill its mission as a church.

We were highly pleased with the work of Brethren Stuart and Nason. If you ever have opportunity to invite them your way, they will help you.

Our people surprised the Pastor and family and brought gladness to their hearts with a bountiful pounding.

The Lord be praised for His bountiful blessings upon our little church and town. —J. M. Spikes, Pastor.

CEDAR GROVE MEETING

One of the greatest spiritual revivals ever held at Cedar Grove was concluded on Friday, Aug. 9.

Rev. S. P. Powell of Kiln, Miss., did the preaching, which was forceful and to the point. Bro. Powell is one of our best preachers, and to know him is to love him.

An invitation was extended him to be with us next year, which was accepted.

The interest of these good people was manifested by their loyalty and cooperation. Fine crowds attended both day and night services. Four accessions were added to the church.

The prayers of God's people are desired by us. —S. E. Nix, Pastor.

STANDING PINE

One of the greatest revivals in the history of Standing Pine Baptist

Church closed Sunday afternoon at the water on Standing Pine Creek, where eleven fine boys and girls were buried in baptism by Rev. A. M. Langston, substituting for the pastor, Dr. A. M. Barnett.

The meeting began on Sunday, the 11th, and continued until Friday night, the 16th. The preaching was done by Rev. Joe Canzoneri. The music was also led by that sweet Italian singer. Bro. Canzoneri is not only a fine preacher but one of the sweetest singers the denomination has. The writer was in the organization of this church forty-three years ago and has been permitted to attend every annual meeting since then, and in his opinion this was the best meeting the church has ever held, not in the way of accessions, but in a spiritual way. The cooperation of the entire community was never better. At the close of the service Friday night the church and community by a rising vote asked Bro. Canzoneri to come back another year.

—E. W. Barnett, C. C.

CHERRY CREEK CHURCH

This is the birthplace of many of our past leaders. The Leavells, the Gambrells and the Balls. Dr. Gambrell was not born here, but was re-born here and was sent out as a minister of the Word and work.

This is a fine people and all prosperous people. They are a church-going people and live up to their record. Brother West is the pastor here and he is entrenched in their hearts and has the confidence of all. Here he has proven himself to be a great leader. There were 16 added to the church, the major part by baptism, and some who made a profession and expected to join elsewhere. Then the church was to have had two other services after I

went away and it may be that many others were saved at those services. In Him,

—W. R. Cooper.

BALDWIN

We have just closed our meeting here with the most gracious results. Dr. H. R. Holcomb of Tupelo preached for us and Brother D. Curtis Hall was our helper in song. Both these brethren are the Lord's finest.

Our church was greatly revived and the power of God in the gospel was seen and felt in a great way. We had 40 additions, 29 by experience and baptism, 1 by statement and 10 by letter. This brings the total additions to our church in just a little over a year to 65. No clap-trap, high-pressure methods have been used. Simply the gospel has been preached and God has verified His promises.

Much credit is due Dr. Holcomb for bringing his clear-cut, powerful gospel messages. Ably supporting him was the pure gospel in song led by Brother Hall. The writer has never had a singer with him who was more pleasing and spiritually satisfying than is Brother Hall. Back of all this was the prayerful and earnest cooperation of the church. They sought the Lord's blessing and it came, and now we are all rejoicing.

Trusting that you are feeling much better since your return from abroad, I am,

Most cordially yours,

—A. M. Overton.

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The Bride of Christ—W. W. WEEKS, \$1.75

The large and devoted constituency which read his earlier volumes rejoice in receiving this new book. Here are combined correct theology, spiritual power, practical application and beautiful expression. Dr. Chas. George Smith of Toronto has contributed the introductory biographical chapter which is peculiarly attractive.

Faith Lambert

MAUD C. JACKSON, \$1.25

In which the very best qualities of a manly man respond to all that is fine and true in a lovely young woman. They are typical representatives of two almost antagonistic college interests. A beautiful love story woven into a treatment of the modern college campus and revealing all sides of college life.

Rainbow Gleams

ROSALEE MILLS APPLEBY

\$1.75

All readers of *The Life Beautiful* will receive with genuine satisfaction the announcement of *Rainbow Gleams*, by the same author. All readers of devotional and inspirational literature will find in it the complete realization of even their most enthusiastic anticipations.

The Diamond Shield—SAMUEL JUDSON PORTER, \$1.50

All who recognize the ministry of Christian love as the world's redeeming hope will greatly appreciate this book. The author uses an ancient legend as his symbol and proceeds to a thorough and profound analysis of love in the life we live. It is a superb and thought-provoking study of Christian love in all of its magnificence.

BAPTIST BOOK STORE 502 East Capitol Street
JACKSON, MISSISSIPPI

The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Dan. 1:3-20

Do you remember the story we had of the little Hebrew girl who was taken from her home to be a servant in the home of the Syrian captain, Naaman? Today, we have the story of four Hebrew boys who were taken as captives to a very far country, Babylon. They were really slaves, but the King favored the plan of giving them training, with other boys, to be his own attendants, to wait on him, perhaps, and serve him in other ways. He told his servant Ashpenaz to pick out from the Hebrew boys the best-looking and smartest ones, from princely families in their own land; they were to be taught the Chaldean language. He promised to give them part of the good things he had on his farm, and of his mine. After they had been trained three years, the King said he would take them to live in his palace. All these boys had names which had in them the names of God, and they were not allowed to keep those names, but were given names that had in them the names of heathen gods, or idols. But Daniel was unwilling that he and his friends should eat of this fine food, or drink the King's wine, so he spoke to the man who had him in charge and asked if they might eat simple food. Ashpenaz was afraid they would not look well if they did not eat the King's food, but consented to let them try Daniel's plan for ten days. They did so, eating vegetables and drinking water, and at the end of the ten days, they looked better than any of the boys who ate the King's food. So their guardian put them on this simpler food for the rest of the third year training. God kept on blessing them, not only in their bodies, but in their minds. He made them able to learn splendidly all the hard lessons of their course, and when after the third year's course had passed, they came before the King, for what he might call their final "exam", they were the very best in the whole class, and Daniel was the best of the four. The King was pleased to give them the high place that he had planned for them, and as he talked with them, he found they knew ten times as much as the other wise men he had about him.

These boys, Daniel, Haneraniah, Michael and Azariah, were good boys, loyal to their God. They were also temperate, would not eat food that would hurt their bodies, or drink wine or liquor that would hurt their souls. If we will be the same kind of people, He will bless us, too, and keep us from doing wrong.

My dear Children:

Nothing of great importance to tell you today, except that our London baby has come, and is with us now, she and her mother. She has wrapped herself around our hearts in these few days. Several of you have spoken of wanting to see her, and I wish you would come to see her. One uncle and two aunts and two cousins have already been to see her, and she enjoys company very much.—So many things to do, aren't there? I know there are—studying, and playing, and going back and forth from school. But don't forget Miss Gladys' scholarship: we lack something of having it yet. Here's wishing for you all the very best of school years, and passing to the next grade at its close. With love,
—Mrs. Lipsey.

Walnut Grove, Miss., Aug. 30, 1929

Dear Mrs. Lipsey:

I enjoy reading the children's page in The Baptist Record. Our pro-

tracted meeting is going on this week. We are having a good meeting, as we have Bro. R. B. Patterson preaching for us. School will open the 3rd of September. I will be glad. I am seven years old and in the third grade. I am sending 10c for the B. B. I. girl. Love to all.
Dorothy Mae Summers.

Well, you are high up in school for your age, Dorothy Mae. I'm adding your money to the B. B. I. list, and thank you.

Dear Mrs. Lipsey:

As I see you have all ages in the Circle I will write. I take the Record and do enjoy the Circle page, especially Mrs. Lipsey's letters and Bible Study. I do love to read the letters from so many dear children. I would be so glad too if Miss Gladys could write to the page every week. Well, our meeting at Bethel began the first Saturday in August and closed the following Friday with Brother Waters doing the preaching. We sure had a fine meeting. Brother Wade Smith has just closed a ten days meeting at Galilee Church. It sure was a grand meeting. Well I will tell all my age: The 27th of this month was my birthday. I was forty-six. I will not describe myself for it would scare all the children away from the page. I am sending 10 cents for Miss Gladys; hope to send more later. I wish every one would write on some good subject. There is one I have in mind I wish Mrs. Lipsey and others would write on: that is the tongue. If we all could stop and think of the heart-aches one evil word can cause, we would not say it. I will close, with love. Your old maid friend,
Leta Mae Lupo.

We thank you for this helpful and suggestive letter, Miss Leta Mae. But we don't have old maids now, they are bachelors girls. So you must not miscalc yourself. And, all joking aside, I wish we would all try to control our tongues.

Lucedale, Miss., Aug. 28, 1929.

My Dear Mrs. Lipsey:

Enclosed please find check for sixty-two cents (62 cts.) from our Sunbeam Band, for our B. B. I. girl. Wish so much it could have been more. Hope we can send more next time. With love from each one of us, we are, yours very truly,
Mrs. W. L. Walker, S. B. Leader.

By Mrs. B. R. Trotter.

I'm sending a "thank you" to each one, with my love. The Sunbeam Bands are coming up well to our help. We are obliged to Mrs. Walker and Mrs. Trotter, and are hoping to hear from you all again.

Lucedale, Miss., Aug. 29, 1929.

Dear Mrs. Lipsey:

Please pardon my negligence in writing you a word of thanks after receiving the nice gift from you. I shall treasure it for a long time. I think it is a grand prize, even though I've not written sooner. However, I've been to see my grandmothers and have taken a trip to the coast since I received the little treasure box. I thank you very much for it. Yours sincerely,
Sarah L. Gunn.

You are truly welcome, Sarah, for you had earned it. Mrs. Lipsey from London is with us now, with little Jeannie. It was she and her husband who gave the prizes.

Courtland, Miss., Sept. 4, 1929.

Dear Mrs. Lipsey:

I am a little girl eleven years old. I am the oldest of six children, so you see I don't have much time to play. I live eight miles out in the

country and go to school on a truck. I study the sixth grade. My Mother takes the Record. I enjoy reading the children's page. Our pastor's name is Bro. Hickman of Sardis, Miss. I am a member of the Junior B. Y. P. U.; also of the junior singing class. For pets I have two little sisters, Ernogene and Lula Inez. I am sending 10c for Miss Gladys; hope to send more next time if I see my letter in print. With love,
Frances McCullar.

There's plenty to do in the country, isn't there, Frances? But so there is in town. Thank you for the money, and come again to see us.

Montrose, Miss., Aug. 30, 1929.

Dear Mrs. Lipsey:

Here we come again after a little vacation. We have been trying to think of a name for us four sisters, and we have decided that the Jolly Four would be all right. We have neglected writing the Circle for the past two months, as Daddy is in the Government Hospital of Gulfport for treatment and Mother has had more to do with her canning. We help her all we can. We have canned 172 jars this year. We all like canned pickles, jelly, jam and vegetables in the winter. Well, let me tell you how glad I am that our school starts next Monday, the 2nd of September. Three of us go to school. I, Johnnie, am 11 years old and in the 7th grade; Joyce is 8 years old and in the 3rd grade, and Zelma is 7 years old and in the 2nd grade. We read the Children's Circle in The Baptist Record and enjoy it. We will not stay away so long next time. We are sending \$4.00, paying up for our absence: \$1.00 is for Miss Gladys and \$3.00 for the Orphans. With best wishes for you and them, we are, the Jolly Four,
Johnnie, Joyce, Zelma,
Sarah Katherine Vanosdol.

Here is a verse for you, girls, Psalm 133:1. Change brethren to sisters, and I think it means you. Dwelling in unity, in the verse, means not to quarrel, and that means love, doesn't it? I'm so happy over your fine contribution.

Newton, Miss., Aug. 25, 1929.

Dear Mrs. Lipsey:

I have not written to you in a long time, but I have not forgotten you. I am sending you some money from our Sunbeam Band at Clarke College for the B. B. I. girl. We hope to have a larger and better Sunbeam Band this year and we will try to send you some more money. I am going to pick some cotton this week. I guess I won't get much picked, but I will have something to do. I spent three weeks at my Grandfather's in Blue Mountain this summer, and I had a good time. Grandmother always makes the grandchildren have a good time. Your little friend,
John Thomas Carter.

That's one thing grandmothers are for, John, I think. We are so much obliged to you and the Sunbeams for this gift. I don't know how we would get along without the Sunbeams.

A HAPPY EXPERIENCE

W. S. Allen.

Beginning the fourth Sunday in July it was my happy privilege to visit my mother and brother and the community and church where I was reared, New Hope in Webster County, near Slate Springs. It was a great joy to be with the loved ones and friends again. It was a great joy also to help in a meeting in the New Hope church. In this church I went to Sunday School as a child, was converted, and started on my way as a preacher of the Gospel. I owe more to this church than to any other institution in this world

except to my Christian home. It was my privilege to grow up in a home that was built around Jesus Christ. If I were called upon to name the best man and woman I have ever known in this world I would without hesitation name my father and mother. Father went to be with the Lord some years ago. His influence still lives in New Hope church. Mother is with us yet to our great joy. Many of the older people who made this great country church have gone to be with the Lord. Their children and grandchildren remain to carry on the work still. The church has enjoyed the ministry of some great and good men. Brother J. B. Middleton is the present pastor and is a worthy successor to the men who labored before him. His home is in Slate Springs from which point he serves eight churches. He is doing a great work and has a wonderful opportunity. Many changes are taking place in that section of our State and he is alive to all the changing conditions and is equal to every demand on him.

He is a young man of fine spirit and ability. His wife is a great help to him in his work.

The meeting at New Hope was largely attended and the interest continued to the last service. There were not many to join the church and the meeting was largely a church meeting. Five were added to the membership and the church revived and strengthened in its work. It was my tenth meeting with the church that has meant so much to me. I owe a debt to New Hope church I will never be able to pay. While there I was entertained in the home of my brother Elmer. He has a fine family and it was a joy to be with them and my noble mother. It was also a joy to be entertained in many of the homes of the church.

In my absence my pulpit in Pass Christian was filled by two great deacons who can preach when they are called on to do so. I refer to Brother D. E. Hatter of the Pass Christian church and Judge J. L. Taylor of the First Baptist church in Gulfport. They both brought great messages to the delight and profit of our people here. In spite of the hot weather the church services here are well attended and the work goes on well.

ECRU

The meeting at Ecrú closed with 49 additions to the church, 37 of whom were for baptism. Large crowds came both day and night. Many were turned away at night, but remained on the grounds and gave splendid attention.

The pastor, Rev. H. G. West, is a great soul. His birthplace is Ecrú and is now their beloved pastor. He is held in high esteem by all and is a great preacher and soul-winner. His church is a responsive one and rallies to his leadership in a most inspiring way. His wife and family are deeply appreciative.

For many years this church has maintained a Winter Bible School and it has its effect upon the personnel of the church.

—W. R. Cooper.

WILL THE PRESENT AVERAGE HUMAN LIFE BE FURTHER LENGTHENED?

F. J. Underwood, State Health Officer

It has been a source of gratification to all concerned that during the past quarter of a century the span of human life, through application of scientific knowledge, has been greatly lengthened; and it seems that with the increasing public sentiment for healthy living it might be possible for many more years to be added to the age of man upon the earth; yet we may all be surprised and disappointed to find that sometime in the near future the span of life will be getting shorter instead of being further lengthened.

When our world was young and fresh, the air that men breathed was pure, the waters from which they quenched their thirst were unpolluted, the food they ate was unadulterated, and men were born with physiques that were perfect—and they lived long upon the earth. No strenuous demands were made upon their nerve force, and no speeding up in their avocations was required. The average span of life before the flood was nine hundred years. For sixteen hundred years men were born who lived well above this figure.

As the earth became more densely peopled and diseases began to spread, for which there were no means of prevention, we find that the average human life became shorter as the years passed, and really the race was at one time threatened with extinction on account of dreadful scourges and various communicable diseases. These plagues and diseases have been nearly conquered, but we are entering upon an age in the world's history that will prove to be so incompatible with long life that fewer and fewer will reach the ripe old age that we all hope to see. Death rates of early life have been markedly decreased, but we now find that the human family after safely passing over the first thirty or forty years of life is floundering, so to speak, upon new and unforeseen rocks of disaster—a vast increase in diseases of the heart; high blood pressure, nephritis, and apoplexy—all coincident with the wear and tear of the present speed of living.

There never was an age in the history of the world when the cord of life was drawn so taut as it is today, and it has not been tightened gradually through a century of time, but almost suddenly—through the space of a few short years. Our lives are keyed to a high pitch—we are in a mad rush, even though we have nowhere to go. Such a strain on the human family will be hard to relieve. The brakes cannot now be successfully applied; the momentum is too great. Yet, we hope that wisdom will prevail to the end that some day our people will stop a moment and take an inventory of the disasters that attend their headlong pace.

LIBERTY

The Rev. H. H. Webb, pastor of the Liberty Baptist church, held his fourth anniversary at the Sunday morning services the first Sunday in September. Rev. Webb has before him for the fifth year bright prospects. After serving the church for four years, his congregations are larger than they were when he first came. The Sunday School has been departmentalized, each department having the required officers, well organized and functioning and the membership of the church steadily increasing. Every department of the Sunday School is provided with a piano, chairs, tables and other equipment. His church has been good to him since he and his family came here. He receives a fair salary from the church and is permitted to serve two or three rural churches, sends him to the Southern Baptist Convention each year, and gives him and his family a ten days vacation each summer, they having recently returned from their vacation and one of the places visited being his birth place, the first time in a quarter of a century. The parsonage has been well repaired, concrete walk built, lights and water works installed.

Bro. Webb is serving a large portion of Amite county. He is constantly being called to the sick, to marry young and old and to bury the dead.

Signed,

—A Member.

JUNE, JULY AND AUGUST

These have indeed been busy months for the writer. Beginning the 2nd day of June with Pastor S. A. Williams and his good people at Osyka, I have been in meetings continuously. I have averaged above fifty-five sermons per month, aside from children's services, group prayer meetings and special addresses. Most of the meetings have been reported more or less fully through the columns of the Record and I am hoping the pastors will report the others.

In the eleven meetings held during the three months there were few if any opportunities for large gatherings.

We have sought to glean the fields and to build up the lives of the saved.

In most of the meetings the singing was led by Mr. L. G. Kee, a North Carolinian by birth, a Texan by education and a Mississippian by adoption. He did his work well and has now entered Clarke College for further literary training. He will be available for a few meetings during the session and I commend him to any pastor desiring a song leader during a meeting.

We are grateful to God for the opportunity to serve and to the pastors and their people for their hearty cooperation and their many kindnesses.

The writer is now with Pastor L. B. Cobb and his good people at Jonestown.

After this meeting I shall have

one week's rest and then start in anew at Clara, Miss., with Pastor John Thompson.

Two meetings follow that one and then another breathing spell. By that time I am sure Fall and Winter adjustments will create added calls for Evangelistic services.

Brethren and sisters, pray for your Evangelist and then keep him busy. Yours in Christ,

—Bryan Simmons,
Baptist Headquarters,
Jackson, Miss.

COLUMBIA JUNIORS HAVE TREAT

Quite an enjoyable event for Junior B. Y. P. U. No. 1 was a "Hobo-Hike" given them by their Leader recently.

They assembled at the church in regular hobo style, even with bundles on sticks.

Assisted by our ever ready Sponsor, Miss Mary Bush, we planned our "beggar trail" to one home only. This was the home of Mrs. H. W. Hargrove.

Going to her back door, knocking and assuring her we were "real hungry tramps" she treated us to a delicious waiter of sandwiches. Upon request from the crowd the good Samaritan directed us to Mrs. H. F. Hammond's back door, where we received pop-corn and candy from a huge new bucket.

After much thought and seeing too, the tramps were still very hungry, Mrs. Hammond asked us to call on our much loved Pastor and wife, Rev. and Mrs. H. W. Ellis.

They were surprised to see such a crowd of tramps, so Mrs. Ellis in her usual sweet way served each a dainty package of cake. Paying Mrs. Emma Fortenberry a tribute of hospitality, directed us to her back door, where we were requested to play games until that refreshing punch was served on large baking pans instead of waiters.

Here the hike ended and we all returned home, having had the "thrill" of a real tramp.

—Mrs. Virgil Wilks,
Leader.

PROGRAM HINDS-WARREN ASSOCIATION Oct. 17, 1929

- 10:00 A.M. Devotional—D. A. McCall.
- 10:20 A.M. Organization and appointment of committees.
 1. Committee on Nominations.
 2. Committee on Resolutions.
 3. Committee on Digest of Church Letters.
 4. Committee on Minutes.
- 11:00 A.M. Associational Sermon—R. B. Patterson.
- Noon.
- 1:30 P.M. Devotional—Grover Busby.
- 1:40 P.M. Social Service—Owen Williams.
- Open Discussion.
- 2:45 P.M. Missions—R. B. Gunter.
- Open Discussion.

- 4:00 P.M. Adjournment.
- Night Session
- 7:30 P.M. Devotional—W. A. Hewitt.
- 7:45 P.M. Education—D. M. Nelson.
- Open Discussion.

Program Committee:

R. L. Wallace,
M. O. Patterson,
H. M. King.

HAS YOURS COME IN?

We have received reports to date from the following churches which held Daily Vacation Bible Schools during the summer months of 1929:

Brookhaven
Laurel, First
Laurel, West End
Laurel, Second Avenue
Baldwyn
West Point
Sardis
Clinton
Jackson, Davis Memorial
Calhoun City
Macon
Jackson, Calvary
Hattiesburg, Immanuel
Drew

Meridian, First

If your church had a Vacation School this summer, and is not in the above list, please notify me at once, so that we can have a complete report of all such schools.

—E. C. Williams.

Clarke Memorial College

W. T. Lowrey, M.A., LL.D.,
President, Newton, Miss.

A standard Junior College for Boys and Girls.

Meant for the increase of learning, training, culture and religion.

Session opens Tuesday,
September 3, 1929

Write for further information
or send Five Dollars to
reserve a room.

A HOME WITH HOSPITAL SERVICE

The Missouri Home for Aged Baptists, located at Ironton, Mo., in Arcadia Valley, Heart of the Ozarks, in addition to its charity work in Missouri, takes from other states and denominations for a moderate charge convalescent and chronic invalids, and infirm old people. Pay by the month or lump sum for life. For information address the superintendent, Dr. Milford Riggs, Ironton, Mo.

Wanted—Experienced and capable male or female to sell "The Master Bible Study". Exclusive territory and liberal contract—Cooperative Educational Exchange, Alexandria, La.

Send \$1.00 for Booklet
Inspirational Tips.

New Moneyraising Ideas
for Churches
E. G. MADELINE
6139 Main St.
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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Broadcasting

Howdy do folks: Station B. Y. P. U. Broadcasting today and the first thing on our program is short but important message from Secretary Aubur J. Wilds of Oxford, Miss. Greetings, Baptist Young People of the South. Not being able to visit in person every B. Y. P. U. in Miss. and having this opportunity to speak to you over the radio, and not having more than one minute in which to say my say I am going right to the subject and first want to say that the announcement you have already received through your State B. Y. P. U. Secretary, of the Southwide B. Y. P. U. Conference to be held in Memphis on December 31 through January 2 is carrying the most interesting news the B. Y. P. U. world has had since its birth. To Memphis three thousand five hundred strong is our slogan and we are glad to know that Mississippi has set as their goal five hundred of this number. Helpful conferences are to be held, delightful and inspiring music will be a part of the program. Inspirational addresses are to be delivered. The program is being planned with every thought of the advancement of the Kingdom, believing that Baptist young people are called to have a large part in Kingdom advancement. There will be reduced rates on all railroads but in order to get this rate you will have to get a certificate from your state secretary or from the Baptist S. S. Board. We are hoping that a large number will come via train, but we realize that the most of our crowd will come in cars. Decide now to attend and if you can bring or work up a car load you will have the joy of knowing after the meeting is over that you had the privilege of bringing a blessing to those you influenced to attend the conference.

He Did It, I'll Say He Did!

I walked into the B. Y. P. U. room just as the Group Captain was taking charge of the program. In a splendid way she gave the subject of the lesson to be developed and in two full minutes gave the introduction and called on the next speaker, calling him by name and announcing his topic—THEN—he stood fumbled his coat sleeves a bit, buttoned and unbuttoned his coat and was then adjusted for one of the best two minute speeches I have ever heard. Yes, it was two minutes and a half that he used and every word was chosen and his serious presentation of his subject demanded and received from every member present their most reverent attention. He set the pace and the others that followed were nearly as good as he had been. There was a quiet hush felt all through the meeting and we went away fully repaid and knowing that here was a B. Y. P. U. that was really a "Training Service." Was

that B. Y. P. U. yours? Was that B. Y. P. U. member you?

Gleaners Union First Church Jackson

We are glad to report some splendid work of the Gleaners Union of the First Baptist church Jackson. Miss Ruby Bryant, Corresponding Secretary reports the work of an interesting Study Course they have just held with Mr. A. W. Talbert teaching. After deciding that that was the thing the union needed to point out to them their weaknesses and to strengthen them for the battle of overcoming these weak points they began to advertize the course by making posters, giving snappy programs at the Weekly Assembly, telephoning and talking. The night finally came for the beginning and twenty one were there. The attendance grew steadily with an average of twenty six and twenty one taking the examination. Along with the course they had special features with a water mellon cutting in the middle of the week. It was a great week for these fine young people and they are happy in the good results of the weeks work.

Vancleve Organizes Intermediate Union

We are happy to report a new Intermediate union at Vancleve. Vancleve is in Jackson county and we rejoice with them in this new forward step. Mrs. Earl Davis was elected leader of the union with the following elected to the other offices, President, Anna Ruth Ellis; Vice Pres., Leo Davis; Secretary, Mildred Davis; Chorister, Olen Davis; The other officers were not elected at the first meeting but plans were made to have them elected right away. Having no Quarterlies, they presented a "Psalm Service" before the church as their first program. We are responsible to the president, Anna Ruth Ellis for this splendid report of this union and congratulate both president and union.

91%

How is 91% as a general average for three seniors for the month of August? Well that is the record of the three senior unions of Davis Memorial church Jackson. Their director also gives out this interesting information concerning these three splendid unions, their average for the month was 19 2/5% higher this August than it was August one year ago. Congratulations.

What about your quota Mr. District B. Y. P. U. President? Will you accept it? We ran it in last weeks Record, but here it is again—District ONE 75; District TWO, 150; District THREE, 125; District FOUR 50; District FIVE, 50; District SIX, 50. Drop us a card saying that you will accept that quota and then let's GO. Yes we are talking about going to the Southwide B. Y. P. U. Conference.

PAUL AND JAMES

Infidels make a great "ado" over the supposed differences in the doctrine of Paul and James.

If it was true that Paul taught justification by faith, apart from works; and that James taught justification by works apart from faith; as infidels claim, then they would be justified in concluding that the Bible is opposed to itself, and untrustworthy. But the fact is that those who allege that Paul and James contradict each other, are either grossly ignorant or are willful blasphemers. Let's compare the teachings of these two beloved apostles of our Lord Jesus, who were inspired by the Holy Spirit.

(1) On the doctrine of the guilt of all men, in the sight of God, as sinners: James: (Jas. 2:10) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Paul: (Gal. 3:10) "For it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them."

(2) Concerning the doctrine of the word of truth: James: (Jas. 1:18) "Of His own will begat He us with the word of truth." Paul: (Eph. 1:13) "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

(3) As to the gift of God: James: (Jas. 1:17) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Paul: (Eph. 2:8) "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

(4) On imputed righteousness: James: (Jas. 2:23) "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Paul: (Rom. 4:3) "For what saith the scripture? Abraham believed God and it was counted unto him for righteousness."

(5) Concerning justification: James asks the question: (Jas. 2:21) "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Paul answers the question, with the explanation, saying: (Rom. 4:2) "For if Abraham were justified by works, he hath whereof to glory; but not before God." Then says James (Jas. 2:24) "Ye see then how that by works a man is justified." "YE SEE." To be justified means to be vindicated. We are justified

or vindicated before MEN by works. We are justified before God by faith. In I Sam. 16:7 we read: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." "Faith without works is dead" before men, because men read our hearts by our works. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" before God; for God looketh on the heart and seeth the faith before a man has any works.

You see how easy it is to harmonize the teaching of James and Paul when we believe God. But an infidel is not supposed to understand the harmony of the Word any way; for it is written: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Ye must be born again" before you can see the Kingdom of God. —J. E. Heath.

Winona, Miss., R. 6.

A WORD ABOUT WILFRED C. TYLER

It has been my privilege to aid this brilliant young Mississippian in a meeting in his country church at Deatsville, Ky. We had a great time together and God richly blessed our efforts. His personal work bore rich returns as we presented the gospel to men. It was easy to see the effects of his diligent search for the lost as men and women from the "byways and hedges" came to present themselves for baptism.

There were over forty additions to the church, about thirty of these coming for baptism. Three other persons were restored to membership again. One of these had been out for over fifty years. One old man of 69 years came to confess Christ as his Savior.

The whole church and community was stirred to the depths. God moved in a great way to bless men's hearts. The church now moves out in a bigger way under the guidance of this young pastor. They love him and look to him for leadership. He is leading in a great way. The young people are being led to set their aims high and strive earnestly toward the heights.

It is a joy to watch the wise leading of Brother Tyler. He is rapidly growing into one of our strongest young pastors. May God continue His blessings upon him and the good country church at Deatsville.

—Kyle M. Yates.
Louisville, Ky.

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M. P. L. Berry, President, Clinton, Mississippi

SOME REVIVAL NOTES

Beginning the fifth Sunday in June and continuing through the 11th of July, we had Dr. J. R. Nutt of Lufkin, Texas, and Singer H. C. Rushing of Morton, Miss., with us here in Eupora, in a very fine meeting. This was the 19th revival Nutt and the writer have held together. He is a great preacher and pastor. He has a great church with 1,400 members and is very popular with the people of his city. Rushing is a fine singer and did us fine work.

The week following the third Sunday in July, the writer and his fine people at Mathiston, held a meeting with only "home folks" assisting. We had some glorious services together and the work is upon a higher plane.

Beginning the first Sunday in August, it was the writer's pleasure to be with Pastor W. T. Darling, and the New Prospect Church, in Union County, in a glorious meeting. This is the dear old church that baptized me and gave me license to preach. It had been 22 years since I had been there. It was a joy to preach to my dear old mother, "81 years young", and hosts of my kinfolk and old time friends. Most everybody called me "Charlie" and they came for miles around, day and night, to hear my little messages. The fellowship was beyond description. I am to go back next year. Darling is a fine preacher, a useful citizen, and a choice spirit.

The week after the second Sunday in August, was spent with Pastor J. W. Hicks and his Bellefontaine people. Here we had a season of refreshing from the Lord. Crowded houses and deep interest made it easy to preach and with the full cooperation of these people the victory was won in His name. Willie Hicks is among our very best preachers and pastors.

The fourth Sunday and the week following, was given to Pastor J. B. Middleton and the Sabougla saints. Never have I seen sweeter fellowship between pastor and people. Bunyan Middleton is one of the most promising young preachers in the whole country. Earnest, consecrated, intensely spiritual he is leading his people in a great way. Never have I enjoyed preaching to a people more. It was one of the best meetings I have ever held.

I made no attempt to keep a record of the number of professions, or additions to the churches in these meetings. The names are registered in the "Lamb's Book of Life" and these pastors hold a record of additions on the rolls of their churches.

The noted Howard Williams of Hattiesburg and his singer, Homer Grimes, are in a revival in Eupora, with every prospect of a great awakening among the saints, and a great ingathering from the ranks of the unsaved. They are to continue through the second Sunday in September. Williams' preaching has the gospel seasoning and is delivered in the spirit of Christ. He makes the way plain to the great throngs who come daily. Grimes is one of the greatest singers and pianists in

America. He is an ordained Baptist preacher, a graduate of the Southern Baptist Seminary. We are looking for a new day among the Christian people in this community from the work these good men are doing.

—Chas. A. Loveless,
Eupora, Miss.

ORDINATION OF W. L. HOLCOMB

In compliance with the request of Corinth Baptist Church of Lamar County, Pastor G. M. May called a council Aug. 18 for the purpose of ordaining Bro. W. L. Holcomb to the full work of the gospel ministry.

The council was composed of Moderator Rev. G. M. May, Bro. E. H. Dearman and Clerk Dock Johnson. After a thorough examination on the fundamentals of the faith led by G. M. May, the council reported that they found the candidate sound in the faith.

The church then requested the council to proceed with the ordination.

The ordination sermon was then preached by Rev. E. H. Dearman. After the prayer led by Rev. G. M. May, Brother Dearman presented the Bible and delivered the charge.

The impressive ceremony of laying on of hands having been completed by the council, Bro. Voss pronounced the benediction, and many of Brother Holcomb's friends came forward to wish him a long and successful ministry for the Lord.

Brother Holcomb attended the 1928-29 session at Mississippi College and plans to take up his studies there with the beginning of this session.

Brother Holcomb recently assisted Rev. G. M. May, pastor, in the annual revival held in his home church by doing part of the preaching and leading the singing. The meeting proved effective in a real revival of old time religion among the members and an addition of several members by letter and six by baptism. This church believes in backing up their pastor both by prayer and purse. —G. M. May, Pastor.

ATTRACTIVE BOOKLET ON MEMORIALS FREE

A very helpful booklet on Monuments has been published by Winnsboro Granite Corporation, Rion, S. C. It contains many beautiful designs, and practical suggestions for medium priced memorials, and tells how you may obtain the ideal memorial, possessing the four essentials—beauty, durability, strength and legibility of inscription.

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The booklet mentioned above, contains much useful information and tells how you may be sure of getting genuine Winnsboro Granite. Write for your copy today. Winnsboro Granite Corporation, Rion, S. C.

TWO GOOD MEETINGS

The revival began at Friendship, two and one-half miles southwest of Ecu, in Pontotoc County, the third Sunday in August, preaching by the pastor, and closed Sunday night, Aug. 25th.

This was truly a revival meeting. The membership was greatly revived and there were 16 professions of faith, with 7 additions to the church by baptism.

Friendship Church building is in a bad state of repair, and the church membership decided to repair and make of it a nice and comfortable house of worship, about \$350.00 being subscribed for that purpose.

The church also voted to go to half time, beginning the first Sunday in September, service days being the first and third Sundays in each month.

The present pastor was elected to serve the church another year.

—John H. Heath, Pastor.

Harmony

The revival at Harmony, in Union County, five and one-half miles west of New Albany, began the fourth Sunday in August, Rev. Audie Mayes, preacher, but on Sunday night his father was taken very ill and Bro. Mayes was called to his bedside and so left the meeting with the writer.

We began the preaching for this meeting Monday morning, and found good interest, which grew at each service, and by Thursday night there were 9 professions of faith, at which time Brother Mayes returned to the meeting, and he began the preaching at the Friday morning service and continued to Sunday night, Sept. 1st. There was a total of about 18 professions and 15 additions to the church by baptism and 4 by letter. Thirteen of the candidates were baptized Monday evening, Sept. 2, by Bro. Mayes; two of the candidates not being right well postponed their baptism to a later date.

This was also a truly great revival, and we thank our heavenly Father for it.

This church was organized about 17 years ago by the writer, by the help of the Lord, and the church is now without a pastor. May the Lord bless them and lead them to a suitable pastor at once.

—John H. Heath, New Albany.

BAPTIST MEETS ARE PLANNED IN TIPPACH

The Tippah County Baptist Association, Dr. Robert L. Lemons, moderator, and the Tippah County W. M. U., Miss Margaret Buchanan, superintendent, will meet simultaneously in annual session for two days, Friday and Saturday, September 6-7, at Chalybeate Baptist Church in the northern part of the county.

The Rev. Joseph Crawford has been selected to deliver the annual sermon, with Dr. R. L. Lemons as alternate. Delegations are expected from the more than twenty Baptist churches from all of the associations and from all of the Woman's Missionary Societies of the association. A large gathering is expected.

IN MEMORIAM

DAISY RAY WINSTEAD

It was on February the twenty-first
A beautiful and glorious day
That a dear little girl was born
And they named her Daisy Ray.

She was a baby fair to see,
So perfect in her ways,
And to each one she grew to be
Sweeter with the passing days.

Her complexion was very fair,
Her darling eyes were blue;
With such pretty light hair
She was an emblem of the Savior true.

She was like a rosebud in the early
part of life,
Spotless and unblemished, pure
and unstained,
Too good to stay in a world of toil
and strife
So a mansion she has gained.

Through all her suffering she wore
a smile,
In her disappointment she was
sweet;
And I know that some day after
while
Our dear little darling, again we'll
meet.

God alone, could write of her spot-
less soul,
The things that would be right
Of how she was guided safely to
the fold,
With a heart so free and light.

For over two years she lingered here
So sweet and obedient every day;
But finally the death angel hovered
near
And said, "No longer she can
stay."

She is guided every day by a voice
"Up There",
And has strong arms on which
to lean;
On her head is placed a crown so
fair—
And she is fed by hands unseen.
Written by a friend for the children.

Obituary

The sweet spirit of Rev. W. E. Delaney departed to be with his Lord June 14th, being 74 years old. He leaves one son, grandchildren, and many friends to mourn his loss.

Bro. Delaney had been a Baptist preacher for 21 years and was as true as I ever knew. A member of Bethel Church, but was most of his life a member of Sarepta Church.

After a life of sacrificial service he laid aside his armor to meet his King. Farewell, one of my best friends—I'll meet you over there.

His pastor,

—Jas. A. Chapman.

FOUR REVIVALS

Bunkers Hill

Rev. D. W. Smith and the writer spent the third week in July with the good people of Bunkers Hill,

where Bro. things for had recent Bunkers Hi ments to en inary this f work witho pastor.

Indeed great mee people ther in a great v meeting Br serve the cl Lord added them for b gladdened t ist and the s er of "good

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The first us under t wood Churc Brigrance al spite of ma great meet did not ha accustomed we had a ve ciative peop fine yoke fe possible to pleasant an ning a nev future. We of the best Church. W Greenwood to say that with 27 add can never Mr. and Mr we were so there. May their fine li Galilee, Po

The third launched a at Galilee C with Bros. Chapman, united for

BUR

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where Bro. Aultman has done great things for the Lord. Bro. Aultman had recently resigned his work at Bunkers Hill and made all arrangements to enter the Fort Worth Seminary this fall; therefore we had to work without the assistance of a pastor.

Indeed, we had a great time and a great meeting in a short time. The people there believe in doing things in a great way. At the close of the meeting Bro. Varnado was called to serve the church another year. The Lord added 35 to the church, most of them for baptism. The W. M. U. gladdened the hearts of the evangelist and the singer with a great shower of "goodies" for our families.

Ebenezer

The fourth week in July we moved over to Ebenezer with the good people there, where we still had to labor without the assistance of a pastor, as the noble pastor, Bro. Green, had recently gone to his reward. We had a great meeting for just a few days. God blessed every service. Many consecrations were made while 27, I think, were added to the church. The people there are as fine spirited and as appreciative as can be found anywhere. May God send them a good man to lead them and continue to bless them is our prayer.

Greenwood

The first Sunday in August found us under the tent at East Greenwood Church with Pastor Bro. R. R. Brigrance and his good people. In spite of many hindrances we had a great meeting there. Though we did not have the crowds we were accustomed to having under the tent, we had a very attractive and appreciative people. Bro. Brigrance is a fine yoke fellow. He did everything possible to make our stay there pleasant and profitable. He is planning a new building in the near future. We were assisted by some of the best members from the First Church. We enjoyed our stay in Greenwood very much and are glad to say that we had a great meeting with 27 additions to the church. We can never forget the fine home of Mr. and Mrs. Walter Porter, where we were so royally entertained while there. May God bless them and their fine little girl and boy.

Galilee, Poplar Springs, Rockport and Bethel

The third Sunday in August we launched a soul winning campaign at Galilee Church in Copiah County with Bros. Jones, Campbell, and Chapman, their churches having united for a real revival. The old

tent was filled to its capacity for the first service and great throngs of people attended each evening service. The second Sunday of the meeting we could not seat the people under the tent. But right here I want to say, while we could not seat the people we have not found a greater spirit of worship and reverence anywhere in the state than we found at "Old Galilee" Church. Bro. M. P. Jones is pastor at Galilee and Poplar Springs, Bro. Campbell at Rockport, and Bro. Chapman at Bethel. These are fine pastors and have fine people to work with; therefore, we had a great meeting, about 50 additions to the churches and many rededicated their lives for service. We had the finest spirit of cooperation to be had anywhere of the pastors, ushers, people, choir, and all concerned. We are grateful for the hospitality of the fine home of Mr. and Mrs. Farrar, where we were so royally entertained while there. May God bless all the pastors and the people in a special way is our prayer.

At the close of the meeting at Galilee Bro. Smith left for Fort Worth, Texas, as he had accepted the pastorate of Turner Memorial Church in that city. Bro. Smith has done a great work here in this state. We shall miss him greatly in the work.

I have some open dates for November and December. Command me when I can serve. Write to me at Clinton, Miss.

—Atley J. Cooper.

THE LORD'S VETERAN

Enclosed you will find a check for two dollars, for which you will continue my paper for another year.

I have been a reader of the Record for something like 50 years, and I want it to continue to come to my home as long as I live. It is a medium by which we can keep in touch with the brotherhood, and can see what our people are doing, what they have done and what there is to do, and what assets our people are to the evangelization of the world. Every family of people in Mississippi who are Baptists ought to take our paper.

I have been in the ministry for 52 years, and am still actively engaged and expect to continue until God says lay your armor down and come up higher. My field of labor has been in a radius of about 40 miles, in Webster, Montgomery, Clay, Chickasaw and Calhoun Counties, serving both towns and country churches. I have had some solicitations to go to some other states, but declined them.

I trust that the old Record may continue on and on.

Yours in Christ,

—J. F. Mitchell,
Maben, Miss.

REVIVAL ECHOES

Friday night, Aug. 30, we closed a meeting with the Pilgrim's Rest Church, Copiah County. Rev. W. H. James has been pastor of this church for more than eight years and has done excellent work. Miss

Margaret Lackey of Jackson and Rev. J. G. Lott of Memphis went out from this church. The church is justly proud of this fact.

Great crowds attended the meeting. The interest was good throughout and the church seemed to be greatly revived. Twenty-three were added to the church, all by baptism except three or four.

Other meetings in which I have been privileged to work this summer were Goodman, Rev. Ira Metts pastor; Cornersville and Salem, Marshall County, Rev. J. L. Vinson pastor, and New Sardis, Smith County, Rev. T. J. Blass pastor. The Lord graciously revived the churches at all these places and numbers were added to the churches.

—J. A. Barnhill.

LEAFLETS AVAILABLE

A request has just been received from Dr. M. E. Dodd, First Baptist Church, Shreveport, Louisiana, for a thousand each of our leaflets entitled, "Give Them the Flowers Right Now" by Dr. Geo. W. McDaniel and "The Forgotten Man" by Dr. Henry Alford Porter. We take it that Dr. Dodd means to distribute these leaflets to his people and this note is sent to the press to invite like applications from ministers throughout the South.

Any minister who will put these

and other leaflets issued by the Relief and Annuity Board into the hands of their people can obtain them free of charge by applying to the undersigned.

—Thomas J. Watts, D.D.,
Executive Secretary,
1226 Athletic Club Bldg.,
Dallas, Texas.

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Thomas J. Watts, Executive Secretary,
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LAWRENCE CO.		MT. PISGAH ASS'N.		Clarksdale	221.81	Yazoo City	46.40
Newhebron	6.75			Friars Point	14.10		37.04
		NESHOMA CO.		Marks	5.90		94.15
	6.75	Neshoba	1.67			ZION ASS'N.	
LEAKE CO.		Philadelphia	81.45		232.81	Miscellaneous	4.70
Friendship, Lena	3.00			SCOTT CO.	127.81		365.75
			81.45	Forest	203.91	Total for August	11,686.38
			1.67				3,980.40